Great *Ariſtotle*'s Picture view,

All others falſe, this only true.

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# Aristotle's

Book of

# PROBLEMS,

With other

Astronomers, Astrologers, } { Physicians, AND Philosophers.

Wherein is contain'd divers

QUESTIONS *and* ANSWERS

Touching the

State of MAN's Body.

Together with

The Reasons of divers Wonders in the Creation: The Generation of *Birds*, *Beasts*, *Fishes*, and *Insects*; and many other Problems on the most weighty Matters, by way of *Question* and *Answer*.

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READER,

THeſe Problems *have been printed very often, and finding ſo general an acceptance, diverſe Books have been foiſted into the World under the Name of* Ariſtotle, *ſo that many People have bought them, thinking they had the right ſort, by which the Publick has been injured as well as the Proprietors.*

*The Matter it contains is neceſſary for all People to know; and as* Man *is ſaid to be a* Microcoſm (*or* little World) *and in him the Almighty has imprinted his own Image ſo lively, that no Power whatever is able to blot it out; ſo this Image and Similitude is the Soul and Underſtanding. And notwithſtanding all the Perfections which Man hath in himſelf few or none take Delight in the Study of himſelf or is careful to know the Subſtance, State, Condition, Quality, or Uſe of the ſeveral Parts of his own Body, altho' he be the Honour of Nature, and more to be admir'd than the ſtrang and rareſt Wonder that ever happen'd. I ha therefore publiſhed this little Book, wrote* Ariſtotle *and the deepeſt Philoſophers, w teach the Uſe of all Parts of the Body, th* Nature, Quality, Property *and* Subſtan *and queſtion not but it will afford both innoce neceſſary, and uſeful Knowledge, and pr profitable to both Sexes.*

Farew

# *Ariſtotle*'s Problems.

Q. *AMong all living Creatures, why hath Man only his countenance lifted up towards Heaven?*

*A.* Unto the queſtion there are diverſe Anſwers.

Firſt, it proceeds from the will of the Creator. And although the Anſwer be true, yet in this our purpoſe it ſeemeth not to be of force, becauſe that ſo all Queſtions might eaſily be reſolved.

Secondly, I anſwer, That for the moſt part every Workman doth make his firſt work worſe, and then his ſecond better; and ſo God creating all other beaſts before Man, gave them their face looking down to the earth. And then ſecondly, he created Man, as it doth appear in *Geneſis*, unto whom he gave an honeſt ſhape, lifted up unto Heaven, becauſe it is drawn from divinity, and doth alſo derogate from the goodneſs of God, who maketh all his works perfect and good.

Thirdly, it is anſwered, That Man only among all living Creatures is ordained to the Kingdom of Heaven, and therefore hath his Face elevated, and lifted up to Heaven, becauſe that deſpiſing Worldly and Earthly things, he ought to contemplate on Heavenly things.

Fourthly, That the reaſonable Soul is like unto Angels, and finally ordained towards God; as it appeareth by *Averrois*, in the firſt *de Anima*; and therefore he hath a figure looking upward.

Fifthly, That Man is a Microcoſm, that is, a little World, as it pleaſeth *Ariſtotle* to ſay in the

Eighth of this *Phyſ.* and therefore he doth command all other living Creatures, and they obey him.

Sixthly, It is anſwered, That naturally there is unto every thing, and every work, that form and figure given which is fit and proper for its motion: As unto the Heaven, roundneſs, to the fire a Pyramidical form, that is, broad beneath, and ſharp towards the top; which form is moſt apt to aſcend; and ſo Man had his face up to Heaven, to behold the wonders of God's works.

Q. *Why is the head of Beaſts hairy?*

*A.* The anſwer, according to the opinion of *Conſt.* is, That the hairs are an ornament of the head, and of the brain; and the brain is purged and evacuated of groſs humours by the growing of the hair, from the higheſt unto the loweſt parts; which paſs through the pores of the exterior fleſh, and do become dry, and are convert d into hairs. This appears to be true, becauſe that in all Man's body there is nothing dryer than the hairs; for they are dryer than the bones, as *Albertus Magnus* doth affirm, becauſe that ſome Beaſts are nouriſhed with bones, as Dogs, but no beaſts can digeſt Feathers, or Hair, but do void them undigeſted; and they are ſo dry, that they are not for nutriment.

Secondly, It is anſwered, that the Brain is purged four manner of ways: Firſt, of ſuperfluous watry humours, by the Eyes, from melancholy, by the Ears and of choler, by the Noſe; Flegm, by the Hair and that is the intent of the Phyſician.

Q. *Why have Men longer hair on their Heads than other living Creatures?*

*A. Ariſt. de Generat. Anim.* ſays, that Men have the moiſteſt brain of all living Creatures, from the which the ſeed proceedeth, which is converted into the long hair of the head.

Secondly

Secondly, It is answered, That the humours of Man are fat, and do not become dry easily, and therefore the hair groweth long in him: in other Beasts the humours are easily dryed, and therefore the hair groweth not so long.

Q. *Why doth the hair take deeper root in Man's skin, than in other living Creatures?*

*A.* Because they have greater store of nourishment in Man, and therefore grow more into the inward parts of Man. And this is also the reason why in other Creatures the hair doth alter and change with the skin, and not in Man, unless it be sometimes a scar or wound.

Q. *Why have Women longer hair than Men?*

*A.* Because Women are moister than Men, and flegmatick, and therefore there is more matter of hair in them, and by consequence, the length also of their hairs doth follow. And furthermore, this matter is more increased in Women than in Men from their interior parts, and especially in the time of their Monthly Terms, because the matter doth then ascend, whereby the humour which breedeth the hair doth increase And *Albertus* doth say, That if the hair of a Woman in the time of her Flowers be put into dung, a venomous Serpent is engendered of it.

The second answer is, Because Women want Beards, and so the matter of the Beard doth go into the matter of the hair.

Q. *Why have some Men soft hair, and some hard?*

*A.* We answer with *Aristotle*, That the hair hath proportion with the skin, of which some is hard, some thick, some subtle and soft, some gross; therefore the hair which groweth out of a thick and gross skin, is thick and gross, and that which groweth of a subtle and fine, is fine and soft, and when the Pores are open, then cometh forth much humour, and therefore hard hair is ingendered; and when the pores are strait, then there doth grow

ſoft and fine hair. And this doth *Ariſtotle* ſhew in Men, in whom we have an eminent token, becauſe Women have ſofter hair than they, becauſe that in Women the Pores are ſhut, and are ſtrait, by reaſon of their coldneſs.

Secondly, Becauſe that for the moſt part cholerick Men have harder and thicker hair than others; by reaſon of their heat, and becauſe the pores are ever open in them, and therefore alſo they have Beards ſooner than others. Whereupon the Philoſopher ſaith, that thoſe beaſts which have hard hair are the boldeſt, becauſe ſuch hair proceedeth of heat and choler, which choler maketh Men fight. *Ariſtotle* alſo giveth example in the Bear and the Boar; and contrariwiſe thoſe beaſts that have ſoft hair are fearful, becauſe they be cold, as the Hare and Hart. *Ariſtotle* doth give another reaſon of the ſoftneſs and hardneſs of the hair, drawn from the Climate where a Man is born; becauſe that in hot Regions hard and groſs hair is ingendered, as it appears in the *Ethiopians*, and the contrary is true in the cold Country, as towards the *North*.

Q. *Why have ſome Men curled Hair and ſome ſmooth?*

*A.* The anſwer is, That the cauſe of the curling of the hair is great abundance of heat; ſo that if there be much heat in a Man, that the hair doth curl and grow upward. And a ſign of this proved true, becauſe that ſometimes a Man doth enter into a Bath ſmooth haired, and afterwards by the Bath becometh curled. And therefore the Keepers of Baths have often curled hair, as alſo the *Ethiopians* and cholerick Men. But the cauſe of the ſmoothneſs is the abundance of moiſt humours which tend downwards; and a proof of this is, becauſe Women for the moſt part have ſmooth hair, becauſe they have much humidity in them, and ſmall heat.

Q. *Why do Women ſhew their ripeneſs by their hair*

*in*

*in their privy parts, and not elſewhere, but Men in their breaſts?*

*A.* We anſwer Phyſician like, becauſe in Men and women there is abundance of humidity in that place, but more in women, becauſe Men have the mouth of the bladder in that place where the Urine is contained. of which the hair in the breaſts is ingendred, and about the Navel. But of Women it is ſaid, that the humidity of the Bladder, and of the Matrix or Womb, is joined, and meeteth in that low ſecret place; and therefore is diſſolved and ſeparated in that place through much vapours and fumes, which are the cauſe of hair. And the like doth happen in other places where hair is, and under the arms.

Q. *Why have not Women Beards?*

*A.* Becauſe they want heat; as appeareth in ſome effeminate Men, who are beardleſs for the ſame cauſe, becauſe they are of the complexion of Women.

Q. *Why doth the hair grow in them that are hanged?*

*A.* Becauſe their bodies are expoſed to the Sun, the which through its heat doth diſſolve all the moiſture into a fume or vapour, of which the hair doth grow and increaſe.

Q. *Why is the hair of the Beard thicker and groſſer than elſewhere, and the more Men are ſhaven, the harder and thicker it groweth.*

*A.* Becauſe according to the rule of the Phyſicians, by how much more the humour or vapour of any liquor is diſſolved and taken away, by ſo much the more the humour remaining doth draw to the ſame: and therefore how much the more the hair is ſhaven, ſo much the more the humours gather thicker; and of them hair is ingendred, and doth there alſo wax hard.

Q. *Why are Women ſmooth and fair in reſpect of Men.*

*A.* The Anſwer is, according unto *Ariſtle de*

*Generat. Animal.* Becauſe that in Women all humidity and ſuperfluity, which are the matter and cauſe of the hair of the body, is expelled with their Monthly Terms; the which ſuperfluity remaineth in Men, and through vapours do paſs into the hair. And a ſign of this is, becauſe Women have ſeldom any running at the Noſe, or Impoſthume or Ulcer, but ſuch matter is expelled alſo. And we ſee ſome old Women begin to have beards in their old age, that is, after forty or fifty Years of Age, when their Flowers are ceaſed; as *Ariſtotle* doth teach, *de animal lib.* 9.

Q. *Why doth Man only, above all other creatures, wax hoary and grey, as* Pythagoras *and* Ariſtotle *affirm.*

*A.* The anſwer, according unto the Philoſophers is, becauſe Man hath the hotteſt heart of all living Creatures: And therefore nature being more wiſe, leſt a Man ſhould be ſuffocated through the heat of his heart, hath placed the heart, which is moſt hot, under the Brain, which is moſt cold; to the end, that the heat of the heart may be temper'd with the coldneſs of the brain, and contrariwiſe that the coldneſs of the brain may be heated with the heat of the heart, and thereby there might be a temperature in both. A ſign to prove this is, becauſe that of all living Creatures Man hath the worſt breath, if he come to his full age. Furthermore, Man doth conſume half his time in ſleeping, which doth proceed from the great acceſs of the coldneſs and moiſture of the brain, and by that means doth want natural heat to digeſt and conſume that moiſtneſs; the which heat he hath ſufficiently in his Youth; and therefore in that age is not gray, but in his old age, when heat faileth; and therefore the vapours aſcending from the ſtomach remain undigeſted and unconſumed for want of natural heat, and then putrifies, of which putriſaction of humours, the whiteneſs doth follow, which is called greyneſs, or hoarineſs. Whereby it doth appear, that hoarineſs is nothing

nothing elſe but a whiteneſs of hair, cauſed by the putrifaction of humours about the roots of the hair through the want of natural heat in old age. Sometimes alſo greyneſs is cauſed by the naughtineſs of the complexion, which may well happen in youth, and ſometimes by reaſon of the moiſture undigeſted, and ſometimes through over great fear or care, as it appeareth in Merchants, Sailors, Thieves; from whence cometh this verſe.

*Cura facit canos, quamvis homo non habet annos.*

Q. *Why doth red hair grow white ſooner than other?*

*A.* According to the opinion of *Ariſtotle*, becauſe redneſs is an infirmity of the hair, for it is ingendred of a weak and infirm matter; that is to ſay, of matter corrupted with the Flower of the Women, and therefore they wax white ſooner than black hair.

Q. *Why do Wolves grow griſley?*

*A.* The better to underſtand this queſtion, not the difference between greyneſs and griſlineſs; becauſe that greyneſs is cauſed through the defect of natural heat, but griſlineſs through devouring and eating, as *Ariſtotle* witneſſeth, 7 *de Animal.* The Wolf being a devouring beaſt, and an Eater, he letteth it down gluttonouſly without chewing, and that at once enough for three days: of which meat groſs vapours are ingendred in the Wolf's body: and by conſequence griſlineſs. Secondly, greyneſs and griſlineſs do differ, becauſe greyneſs is only in the head, and griſlineſs over all the body.

Q. *Why do Horſes grow griſly and grey?*

*A.* According to *Ariſtotle*, becauſe they are for the moſt part in the Sun: And in his opion alſo, heat doth accidentally cauſe putrifaction; and there of that kind of heat the matter of hair doth putrify; and by conſequence they are quickly pill'd.

Q. *Why do Men become bald, and trees fall their Leaves in the Winter?*

*A. Ariſtotle* doth give the ſame reaſon for both: becauſe that the want of moiſture in both, is the cauſe of the want of the hair, and of the leaves: And this is proved, becauſe that a Man becometh bald through Venery, becauſe that lechery is a letting forth of natural humidity and heat. And ſo by that exceſs in carnal pleaſure, moiſture is conſumed, which is the nutriment of the hair, and therefore baldneſs doth enſue. And this is evidently proved in Eunuchs and Women, which do not grow bald, becauſe they do not depart from the moiſtneſs. And therefore Eunuchs are of the Complexion of Women. But if you aſk why Eunuchs be not bald nor have not the Gout, as *Hyppocrates* ſaith, the Anſwer is according unto *Galen*, becauſe the cauſe of baldneſs is dryneſs, the which is not in Eunuchs becauſe they want their ſtones, the which do miniſter heat unto all the parts of the Body, and the heat doth open the pores, which being open the hair doth fall.

Q. *Why are not Women bald?*

*A.* Becauſe they are cold and moiſt, which are the cauſe that the hair remaineth, for moiſtneſs doth give nutriment to the hair, and coldneſs doth bind the pores

Q. *Why are bald Men deceitful, according to the verſe?*

*Si non vis falli, fugius conſertia calvi.*

*A* Becauſe baldneſs doth witneſs a cholerick complexion, which is hot and dry; and cholerick Men are naturally deceitful, according to that verſe,

*Hirſutus, fallax, iraſcens, prodigus audax.*

And therefore it followeth, *a primo ad ultimum*, that bald Men are deceitful and crafty.

Q. *Why are not blind Men naturally bald?*

*A* Be-

*A.* Becauſe that according unto *Ariſtotle*, the Eye hath moſt moiſture in it, and that moiſture which ſhould paſs t rough by the ſubſtance of the eyes, doth become a ſufficient nutriment of the hair, and therefore they are ſeldom bald

Q. *Why doth the hair ſtand an end when Men are afraid?*

*A.* Becauſe in the time of fear, the heat doth go from the outward part of the body, unto the inward, to the intent to help the heart; and ſo the Pores, in which the hair are faſtened, are ſhut up; after which ſtopping and ſhutting up of the Pores, the ſtanding up of the hairs doth follow, as it is ſeen in brute beaſts, as Dogs, wild Boars, and Peacocks.

## Of the Head.

Q. *Why is a Man's Head round?*

*A* Becauſe this is moſt fit to receive any thing into it, as *Ariſtotle* doth affirm, *Lib. de Cœl.* and the Head doth contain in it five Senſes. This is alſo ſeen in a a material Sphere.

Q *Why is the Head round?*

*A. Ariſtotle* ſaith, becauſe it doth contain in it the moſteſt parts of the living Creatures, and alſo becauſe the brain may be defended thereby, as with a ſhield.

Q. *Why is not the Head abſolutely long, but ſomewhat round?*

*A.* To the end the three Creeks and Cells of the Brain might the better be diſtinguiſhed; t at is, the fancy in the forehead, the diſcouring or reaſonable part in the middle; and the memory in the hinder-moſt part.

Q *Why doth a Man lift up his Head towards the Heavens when he doth imagine?*

*A.* Becauſe the Imagination is in the fore part of the Head, or Brain; and therefore it lifteth up it

itſelf, that the Creeks or Cells of the Imagination may be opened, and that the Spirits which help the Imagination, and are fit for that purpoſe, having their concourſe thither, may help the Imagination.

Q. *Why doth a Man when he muſeth, or thinketh on things paſt, look down towards the Earth?*

*A.* Becauſe the Cell or Creek which is behind, is the Creek or Chamber of Memory, and therefore that looketh towards Heaven when the head is bowed down; and ſo that Cell is opened, to the end that the Spirits which perfect the Memory ſhould enter in.

Q. *Why is not the Head fleſhy, like unto the other parts of the body?*

*A.* Becauſe that according to *Ariſtotle* the Head would be too heavy, and would not ſtand ſtedfaſtly: an therefore it is without fleſh. Alſo a head loaden with fleſh, doth betoken an evil complexion.

Q. *Why is the Head ſubject to aches and griefs?*

*A.* According unto *Conſtant*, by reaſon evil humours which proceed from the ſtomach, aſcend unto the head and diſturb the brain, and ſo cauſe the pain in the Head. And ſometimes it proceeds from overmuch filling the ſtomach, becauſe, according unto the opinion of *Galen*, two great ſinews paſs from the brain to the mouth of the ſtomach, and therefore theſe two parts do ſuffer grief always together. Sometimes the ach doth proceed of drinking ſtrong Wine, of fuming Meats, as Garlick, or Onions; and ſometimes of flegm in the ſtomach, whereof ſpring Quotidian Fevers.

Q. *Why have Woman the head-ach more often than Men?*

*A. Albertus* ſaith, that it is by reaſon of their Monthly Terms, which Men are not troubled with, and ſo a moiſt, unclean and venomous ſume is diſſolved, the which ſeeking paſſage upward, doth cauſe the head-ach.

Q.

Q. *Why is the brain white?*

*A.* There are two anſwers: the firſt, becauſe it is cold, and coldneſs is the Mother of white. The Philoſophers do teach the ſecond, becauſe it may receive the ſimilitude and likeneſs of all colours, which the white colour can beſt do, becauſe it is moſt ſimple.

Q. *Why are all the Senſes in the head?*

*A.* Becauſe (as *Albertus* ſaith) the brain is there on which all the Senſes do depend, and are directed by it,, and by conſequence it maketh all the ſpirits to feel, and by it all the Membranes are governed.

Q. *Why cannot a Man eſcape death, if the brain or heart be hurt?*

*A.* Becauſe the Heart and the Brain are two of the principalleſt parts which concern Life: and therefore if they be hurt, there is no Remedy left for cure.

Q. *Why is the brain moiſt?*

*A.* Becauſe it may eaſily receive any impreſſion, which moiſture can beſt do, as it appeareth in Wax, which doth eaſily receive the print or the Seal when it is ſoft.

Q. *Why is the brain cold?*

*A.* This is anſwered two ways: Firſt, becauſe that by this coldneſs it may clear the underſtanding of a Man, and make it ſubtile, Secondly, that by the coldneſs of the Brain the heat of the heart may be tempered: And this is *Ariſtotle*'s intent, *Lib. de Animal.*

## Of the Eyes.

Q. *WHy have you one Noſe and two Eyes?*

*A.* Becauſe our light is more neceſſary for us than the ſmelling: And therefore it doth proceed from the goodneſs of Nature, that if we receive any hurt or loſs of one Eye, that yet the other,

other ſhould remain: Unto the which, the ſpirit with which we ſee, called *Spiritus Viſus* is directed when the other is out, as it is plain in the common perſpective.

Q. *Why have Children in their youth great eyes, and why do they become ſmaller and leſſer in their age?*

*A.* According to *Ariſtotle ae Generat.* It proceedeth from the great humidity of the Brain, and for the ſame cauſe children are very ſleepy.

Q. *Why do black Eyes ſee well in the day time, and bad by night?*

*A.* According to that opinion of *Ariſtotle*, it proceedeth from the want of fire, and from the aſſembling and meeting together of light and humour in the eyes, which are lightened by reaſon of the Sun, which doth lighten the eaſie humour of the eye, and purge it, and in the abſence of the Sun thoſe humours became dark and black, and therefore the ſight not ſo good.

Q. *Why doth the blewiſh grey eyes ſee badly in the day time, and well in the night?*

*A.* Becauſe (ſaith *Ariſtotle*) greyneſs is light and ſhining of itſelf, and the ſpirits with which we ſee are weakned in the day time and ſtrengthened in the night.

Q. *Why be Men's Eyes of diverſe colours?*

*A.* This proceedeth, ſaith *Ariſtotle*, by reaſon of the diverſity of the Humours. The Eye therefore hath four coverings and three humours. The firſt covering is called *Conſolidative*, which is the uttermoſt, and is ſtrong and fat. The ſecond is called *an horny ſkin and covering* to the likeneſs of an horn, and that is a clear covering. The third is called *Uvea*, of the likeneſs of a black Grape. The fourth is called a *Cobweb*. But according to the Opinion of ſome, the Eye doth conſiſt of ſeven coverings or ſkins, and three humours. The firſt humour is called *Albuginos* for the likeneſs unto the white of an Egg. The ſecond *Glarial*, that is clear, like

like unto Ice, or criſtalline. The third *Vitreous* that is clear like a Glaſs. And that diverſity of humours cauſeth the diverſity of the Eyes.

Q. *Why are Men which have but one Eye good Archers? And why do good Archers commonly ſhut one Eye? And why do ſuch as behold the Stars, look through a trunk with one Eye.*

*A.* This matter is handled in the perſpective Arts, and the reaſon is, as it doth appear in the Book of Cauſes, becauſe that every vertue and ſtrength united and knit together, is ſtronger than itſelf diſperſed and ſcattered. Therefore all the force of ſeeing diſperſed into two Eyes, the one being ſhut, is gathered into the other; and ſo the light is fortified in him; and by conſequence, he doth ſee better and certainer with one Eye being ſhut, than both being open.

Q. *Why do ſuch as drink much, and laugh much, ſhed tears?*

*A.* Becauſe that whilſt they drink and laugh without meaſure, the Air which is drawn in doth not paſs out through the Windpipe, and ſo with force is directed and ſent to the Eyes; and by their pores paſſing out doth expel the humours of the Eyes; the which humours being ſo expulſed, do bring tears.

Q. *Why do ſuch as weep much, urine but little?*

*A.* Becauſe, (ſaith *Ariſtotle*) the Radical humidity of a Tear, and of Urine, are of one and the ſame nature. And therefore where weeping doth increaſe, there Urine doth diminiſh; and that they are of one nature, is plain to the taſte, becauſe they are both ſalt.

Q. *Why do ſome which have clear Eyes ſee nothing at all?*

*A.* By reaſon of the Oppilation and naughtineſs of the ſinews with which we ſee. For the Temples being deſtroyed, the ſtrength of the ſight cannot be carried from the Brain to the Eye, as

the

the Philoſopher doth teach, *Lib. de Sen. & ſenſatio.*

Q. *Why is the Eye clear and ſmooth like unto glaſs?*

*A.* Becauſe the things which may be ſeen, are better beaten back from a ſmooth thing than otherwiſe, that thereby the ſight ſhould ſtrengthen.

Secondly, I anſwer, it is becauſe the eye is very moiſt above all parts of the Body, and of a wateriſh nature; and as the water is clear and ſmooth, ſo likewiſe is the Eye.

Q. *Why do Men which have their Eyes deep in their head ſee well afar off, and the like of Beaſts?*

*A.* Becauſe (ſaith *Ariſtotle. 2 de Gener. Anima.*) the force and power by which we ſee, is diſpers'd in them, doth go directly to the thing which is ſeen.

And this is proved by a ſimilitude, becauſe that when a Man doth ſtand in a deep Ditch, or Well, he doth ſee in the day time, ſtanding in thoſe places, the ſtars of the Firmament; as *Ariſtotle* doth teach in his Treatiſe *de forma ſpeculi*; becauſe that then the power of the ſight and of the beams are not ſcattered.

Q. *Wherefore do theſe Men which have their Eyes far out, and not deep in their heads, ſee but meanly, and not far diſtant.*

*A.* Becauſe (ſaith *Ariſtotle*) the beams of the ſight which paſs from the eye, are ſcattered on every ſide, and do go directly unto the thing that is ſeen, and therefore the ſight is weakened.

Q. *Why are many Beaſts born Blind, as Lions Whelps, and Dogs Whelps?*

*A.* Becauſe ſuch Beaſts are not as yet of perfect ripeneſs and maturity, and the courſe of nutriment doth not work in them. And this is proved by a ſimilitude of the Swallows, whoſe Eyes, if they were taken out when they are little ones in the Neſt, would grow again, and this is plain in many other Beaſts, which are brought forth before their time, as it were dead, as Bears Whelps. And this reaſon

reaſon doth belong rather to the Perſpective than the Natural Philoſopher.

Q. *Why do the Eyes of the Woman that hath her flowers ſtain a new Glaſs, as* Ariſt. *ſaith,* de Somno & Virgil. *and this is the like Problem, Why doth a Baſiliſk kill a Man with his ſight?*

*A.* To the firſt I anſwer, That when the Flowers do run from a Woman, then a moſt venomous Air is diſſolved in them, which doth aſcend unto the Woman's head; and ſhe having grief of her Head, doth cover it with many Veils and Kerchiefs: and becauſe the Eyes are full of ſmall inſenſible holes, which are called Pores, there the air ſeeketh a paſſage, and ſo doth infect the Eyes, which are full of blood. And their Eyes do appear alſo drooping and full of tears, by reaſon of the evil vapour that is in them: and thoſe vapours are incorporated and multiplied, until they come unto the Glaſs before them: and by reaſon that ſuch a Glaſs is very ſound, clear and ſmooth, it doth eaſily receive that which is unclean.

To the ſecond it is anſwered. That the Baſiliſk is a very venomous and infected Beaſt, and that there paſs from his Eyes venomous vapours, which are multiplied upon the thing which is ſeen by him, and even unto the Eye of Man: The which venomous vapours of humours entring into the body, do infect him; and ſo in the end the Man dieth. And this is alſo the reaſon why the Baſiliſk looking upon a Shield perfectly well made with faſt clammy pitch, or any hard ſmooth thing, doth kill himſelf, becauſe the humours are beaten back from the ſmooth hard thing unto the Baſiliſk, by which beating back he is killed. And the like is ſaid of a Woman when ſhe hath her monthly diſeaſe, whereof it followeth, that ſome old Women do hurt themſelves when they look upon glaſſes or other firm and ſolid things, in the time of their Terms.

Q.

Q. *Why is not ſparkling Cats Eyes and Wolves Eyes ſeen in the light, but in the dark?*

*A.* Becauſe that the greater light doth darken the leſſer, and therefore in a greater light the ſparkling cannot be ſeen: but the greater the darkneſs is, the eaſier it is ſeen, and is made more ſtrong and ſhining, becauſe it is not then hindered by a greater external light which might darken it.

Q. *Why doth a Man beholding himſelf in a Glaſs, preſently forget his own diſpoſition?*

*A.* Anſwer is made in *Lib. de forma ſpeculi*, That the Image ſeen by the Glaſs, doth repreſent it weakly and indirectly to the power of the ſight; and becauſe it is repreſented weakly it is alſo weakly apprehended; and by conſequence is not long retained.

Q. *Why is the ſight recreated and refreſhed by a green colour, as this Verſe ſheweth?*

*Fons, ſpeculum gramen oculis ſunt aleviamen.*

*A* Becauſe the green colour doth meanly move the inſtrument of ſight, and therefore doth comfort the Sight; but this doth not black nor white colours, becauſe the colours do vehemently ſtir and alter the Organ and Inſtrument of the ſight, and therefore make the greater violence, but by how much the more violent the thing is which is felt or ſeen, the more it doth deſtroy and weaken the ſenſe, as *Ariſtotle* doth teach, *Lib.* 2. *de animal.*

## Of the Noſe.

Q. *Why doth the Noſe ſtand out farther than other parts of the body?*

*A.* There are two Anſwers: The Firſt, becauſe the Noſe is as it were the ſink of the brain, by which the flegm of the brain is purged; and therefore it doth ſtand forth, leſt the other parts ſhould be defiled. The ſecond (according to *Conſtant*) is becauſe the Noſe is the beauty of the face, and therefore it doth

ſhew

ſhew itſelf and ſhine. It doth ſmell alſo, and adorn the Face; as *Bœtus* ſaith, *de diſcip. School.*

Q. *Why hath Man the worſt ſmell of all other living Creatures as it doth appear,* Lib. de animal.

*A.* Becauſe that Man (as the Commentator ſaith) in reſpect of his quantity, hath the moſt brain of Creatures. And therefore by that exceeding coldneſs and moiſtneſs, the brain wanteth a good diſpoſition, and by conſequence the ſmelling, ſeeing Inſtrument is not good, as *Ariſtotle* and *Themiſtocles* do teach. Yea, ſome Men there be which do not ſmell at all.

Q. *Why doth the* Vulture *or* Cormorant *ſmell very well, as the Commentator doth ſay?*

*A.* Becauſe they have a very dry Brain, and therefore the Air carrying the ſmell, is not hindered by the humidity of the Brain, but doth preſently touch his Inſtrument: And therefore he ſaith, That the *Vultures, Tygers,* and other Beaſts, came five hundred Miles to the dead Bodies, after a Battle in *Greece.*

Q. *Why did Nature make the Noſtrils?*

*A.* For three commodities. Firſt, becauſe that the Mouth being ſhut, we draw breath in by the Noſtrils to refreſh the heart with; the ſecond commodity is, becauſe that the air which proceedeth from the mouth doth ſavour badly, becauſe it doth ſavour of the vapours which riſe from the ſtomach, but that which we breathe from the Noſe, is not noiſom. The third is becauſe the flegm which doth proceed from the brain is purged by them.

Q. *Why doth Men ſneeze?*

*A.* Becauſe that the expulſive vertue or power, and the ſight, ſhould thereby be purged, and the brain alſo from ſuperfluities; becauſe that the Lungs are purged by coughing, ſo is the ſight and brain by ſneezing; and thoſe which ſneeze oft, are ſaid to have a ſtrong Brain: and therefore the Phyſicians give ſneezing Medicaments to purge the brain; and

ſuch

ſuch ſick Perſons as cannot ſneeze, die quickly, becauſe it is a ſign their brain is wholly ſtuffed with evil humours, which cannot be purged.

Q. *Why do ſuch as are Apoplectick ſneeze; that is, ſuch are ſubject eaſily to bleed?*

*A.* Becauſe the paſſages and ventricles of the Brain are ſtopped in them; and if they could ſneeze, their Apoplexy would be looſed.

Q. *Why doth the heat of the Sun provoke ſneezing, and not the heat of the Fire?*

*A.* Becauſe the heat of the Sun doth only diſſolve and not conſume; and therefore the Vapour diſſolv'd is expelled by ſneezing, but the heat of the Fire doth diſſolve and conſume, and therefore rather doth hinder ſneezing, than provoke.

## Of the Ears.

Q. WHy *do Beaſts move their Ears and not Man?*

*A.* Becauſe there is a certain Muſcle near unto the Jaw, which doth cauſe motion in the Ear; and therefore that Muſcle being extended and ſtretched, Men do not move their Ears, as it hath been ſeen in diverſe Men; but all Beaſts do uſe that Muſcle or fleſhy Sinew, and therefore do move their Ears.

Q. *Why is Rain prognoſticated by the pricking up of the Aſſes Ears?*

*A.* Becauſe the Aſs is a very melancholy Beaſt, and it proceedeth from Melancholy that he doth foreſee Rain to come. In the time of Rain all Beaſts do prick up their Ears, and therefore the Aſs perceiving that it will rain, doth prick up his Ears before it come.

Q. *Why have ſome Beaſts no Ears?*

*A. Ariſtotle* doth anſwer and ſay, That Nature doth give unto every thing that which is fit for it; but if ſhe ſhould have given Birds Ears, their flying would have been hindered by them. Likewiſe Fiſh do

do want Ears, becauſe they would hinder their ſwimming; and have only certain little holes thro' which they hear, as *Ariſtotle* declares by the *Sea Calf*.

Q. *Why have Bats Ears, ſeeing they ſeem to be birds?*

*A.* Becauſe they are partly Birds in nature, in that they do fly, by reaſon whereof they have Wings, and partly they are hairy, becauſe they are Mice, therefore Nature, as being wiſe, gave them Ears.

Q. *Why hath Man only round Ears?*

*A.* Becauſe the ſhape of the whole and of the parts ſhould be proportionable, and eſpecially in all things of one nature; for as a drop of Water is round, ſo the whole Water, as *John de ſacro Boſco* doth prove. And ſo becauſe a Man's Head is round, the Ears incline toward the ſame figure; but the Heads of Beaſts are ſomewhat long, and ſo the Ears are drawn into length alſo.

Q. *Why did Nature give living Creatures Ears?*

*A.* For two cauſes. 1. Becauſe with them they ſhould hear. 2. Becauſe that by the Ears cholerick ſuperfluity is purged; for as the Head is purged of flegmatick ſuperfluity by the Noſe, ſo from cholerick by the Ears.

## Of the Mouth.

Q. *WHy hath the Mouth Lips to compaſs it?*

*A.* According to *Conſt.* becauſe the Lips do cover and defend the Teeth, it were unſeemly that the Teeth ſhould always be ſeen. Another anſwer is, that the Teeth are of a cold nature, and would therefore be ſoon hurt, if they were not cover'd with Lips. Another moral Reaſon is, becauſe a Man ſhould not be too haſty of Speech.

Q. *Why hath a Man two Eyes, two Ears, and but one Mouth?*

*A.* Becauſe a Man ſhould ſpeak but little, and ſee and hear much. And withal, *Ariſtotle* doth ſay, that the hearing in the light doth ſhew us the difference

of

of many things, and *Seneca* doth agree unto this, affirming, that Nature environ'd the Tongue with a double Cloyſter, the Teeth and Lips, and has made the Ears open and wide; and has given us but one Mouth, to ſpeak little, tho' we hear much.

Q. *Why hath a Man a Mouth?*

*A.* For many commodities. 1. Becauſe the Mouth is the gate and door of the ſtomach. 2. Becauſe the Meat is chew'd in the Mouth, and prepared and made ready for the firſt digeſtion, altho' *Avicen.* doth hold, that the firſt digeſtion is made in the Mouth. 3. Becauſe that the Air drawn into the hollow of the Mouth, for the refreſhing of the Heart, is made more pure and ſubtile. And for many other cauſes, which ſhall hereafter appear.

Q. *Why are the Lips moveable?*

*A.* Becauſe of forming the Voice and Words, which cannot be perfectly done without them. For as without *a*, *b*, *c*, there is no writing, ſo without the Lips no Voice can well be formed.

Q. *Why do Men gape?*

*A.* This gloſs upon the laſt part of *Hippocrates's Aphoriſms* ſaith, That it proceeds of Wearineſs, as when a Man ſitteth among ſuch as he doth not know, whoſe Company he would willingly be rid of. Beſides, Gaping is cauſed of the thick fumes and vapours which fill the Jaws, by the expulſion of which is cauſed the ſtretching out and expulſion of the Jaws, and opening of the Mouth, which is called gaping.

Q. *Why doth a Man gape when he ſeeth another Man gape?*

*A.* This proceedeth of the imagination. And this is prov'd by a ſimilitude; for an Aſs is *animal valde ſenſibile*, by reaſon of his Melancholy, becauſe he doth retain his ſuperfluity a long time, and would neither eat nor piſs, unleſs he ſhould hear another piſs. And ſo a Man doth gape thro' imagination when another Man doth gape.

Of

## Of the Teeth.

*Q.* WHY *do they only, amongſt all other bones, feel the ſenſe of feeling.*

*A.* Becauſe (as *Avicen.* and *Galen* do ſay,) they might diſcern of heat and cold which hurts them, which other bones need not.

*Q. Why hath Men more teeth than Women?*

*A.* By reaſon of the abundance of heat and blood, which is more in Men than in Women.

*Q. Why do the teeth grow to the end of our life, and not the other bones?*

*A.* Becauſe otherwiſe they would be conſumed with chewing and grinding.

*Q. Why do teeth only come again when they fall, or be taken out, and other bones taken away grow no more?*

*A.* Becauſe that according unto *Ariſtotle*, all other bones are ingendered of the humidity which is called Radical, and ſo the breed in the Womb of the Mother, but the teeth are ingendered of nutritive humidity, which is renewed and increaſed from day to day.

*Q. Why do the fore teeth fall in Youth, and grow again, and not the Cheek teeth?*

*A.* This proceedeth of the defect of matter, and of the figure, becauſe the fore-teeth are ſharp, and the other broad. But according to *Ariſtotle*, there is another anſwer; that is, that it is the office of the fore-teeth to cut the meat, and therefore they are ſharp; and the office of the other to chew the meat, and therefore they are broad in faſhion, which is fitteſt for that purpoſe.

*Q. Why do the fore teeth grow the ſooneſt?*

*A.* Becauſe we want them ſooner in cutting than the other in chewing.

*Q. Why do teeth grow black in the old age of living Creatures?*

*A.* This proceedeth of the corroption of the

meat, and the corruption of flegm, with a naughty cholerick humour.

Q. *Why are Colts teeth yellow, and of the colour of Saffron when they are young, and wax white when they be old?*

*A. Ariſtotle* ſaith, that a Horſe hath abundance of watry humours in him, which in his youth are digeſted and converted into groſſneſs; but in old age heat is diminiſhed, and the watry humours remain, whoſe proper colour is white.

Q. *Why did nature give living Creatures Teeth?*

*A. Ariſtotle* ſaith *(lib. de generat. animal)* to ſome to fight with, and for defence of their life, as unto Wolves and Bears; unto ſome to eat with, as unto Horſes; unto ſome for the forming of their voice, as unto Men, as it appeareth by the Commentary in the Book *de animal.*

Q. *Why do horned Beaſts want their upper Cheek-teeth?*

*A.* According to *Ariſtotle* in his Book *de animal.* Horns and Teeth are cauſed of the ſelf-ſame matter, that is, of nutrimental humidity; and therefore the matter which paſſeth into Horns turneth not into Teeth, conſequently want the upper Teeth. And ſuch beaſts, according unto *Ariſtotle*, cannot chew well; whereupon for want of Teeth they have two Stomachs by conſequence, and ſo do chew their meat twice; and they do firſt convey their meat into the firſt Stomach or Belly, and then return it from whence it came, and chew it.

Q. *Why are ſome Creatures brought forth with teeth, as Kids and Lambs, and ſome without, as Men?*

*A.* Nature doth not want in things neceſſary, nor abound in things ſuperfluous; and therefore becauſe theſe beaſts not long after they be fallen do need teeth, are fallen with teeth; but Men are nouriſhed with their mothers dugs for a time; and therefore for a time want teeth.

Q. *Why have not Birds Teeth?*

*A.* Becauſe the matter of teeth paſſeth into their beak, and therefore there is their digeſtion; or elſe it is anſwered, that although they do not chew with teeth, yet their head in digeſtion doth ſupply the want of teeth.

## Of the Tongue.

Q. *WHY is the Tongue full of Pores?*

*A.* According to *Ariſtotle de anima*, becauſe the Tongue is the means whereby we taſte: and through the mouth, in the Pores of the tongue, the taſte doth come into the ſenſe of taſting. Otherwiſe it is anſwered, that frothy ſpittle is ſent into the mouth by the tongue from the lungs, moiſtning the meat, and making it ready for the firſt digeſtion; and therefore the tongue is full of Pores, becauſe many have paſſage through it.

Q. *Why doth the tongue of ſuch as are ſick of Agues judge all things bitter?*

*A.* Becauſe the ſtomachs of ſuch Perſons is filled with cholerick humours; and choler is very bitter, as it appeareth by the gall, and therefore this bitter fume doth infect the tongue; and ſo the tongue being full of theſe taſtes, doth judge them bitter, altho' the bitterneſs be not in the meat, but in the tongue.

Q. *Why doth the tongue water when we hear ſour and ſharp things named?*

*A.* Becauſe the imaginative virtue or power is of greater force than the power and faculty of taſting, and when we imagine a taſte, we conceive it by the power of taſting as by a mean, becauſe there is nothing felt by the taſte, but by the mean of that ſpittle the tongue doth water.

Q. *Why do ſome ſtammer, and ſome liſp?*

*A.* This happeneth from many cauſes, ſometime through the moiſtneſs of the Tongue and brain, as in Children, which cannot ſpeak plainly, nor

pronounce many letters. Sometimes it happeneth by the reaſon of the ſhrinking certain ſinews, which are corrupted with flegm; for ſuch ſinews there be which go to the Tongue.

*Q. Why are the tongues of Serpents and mad Dogs venomous?*

*A.* Becauſe of the malignity and tumoſity of the venemous humour which doth predominate in them.

*Q. Why is a Dog's tongue fit and apt for medicine, and contrariwiſe an Horſe's tongue peſtiferous?*

*A.* 'Tis by reaſon of ſome ſecret property; or elſe it may be ſaid the tongue of a Dog is full of Pores, and ſo doth draw and take away the viſcoſity of the wound. Some ſay that a Dog hath by nature ſome humour in his tongue, with the which by licking he doth heel; the contrary is in a Horſe.

*Q. Why is ſpittle white?*

*A.* By reaſon of the continual moving of the tongue, whereof heat is ingendered, which doth make white this ſuperfluity, which is ſpittle; as it is ſeen in the froth of Water.

*Q. Why is ſpittle unſavory and without taſte?*

*A.* If it had a certain determinate taſte, then the tongue would not taſte at all, but ſhould only have the taſte of ſpittle, and ſo could not receive other taſtes.

*Q. Why doth the ſpittle of one that is faſting heal an Impoſthume?*

*A.* Becauſe (according to *Avicen.*) it is well digeſted, and made ſubtile.

*Q. Why do ſome abound in ſpittle more than others?*

*A.* This doth proceed of a flegmatick complexion, which doth predominate in them, and therefore the Phyſician doth ſay, that ſuch ſhould take heed of a quotidian Ague, which ariſeth from the predomination of flegm; the contrary in thoſe that ſpit little, becauſe heat abounds in them, which conſumes the humidity of the ſpittle; and

ſo

ſo the defect of ſpittle is a ſign of Fever.

*Q. Why is the ſpittle of a Man that is faſting more ſubtil than of one who is full?*

*A.* Becauſe that that Spittle is without the viſcoſity of meat, which is wont to make the Spittle of one who is full, groſs and thick.

*Q. From whence proceedeth the ſpittle of Man?*

*A.* From the froth of the Lungs; which according to the Phyſicians, are the ſeat of Flegm.

*Q. Why are ſuch beaſts as often go together for generation very full of foam and froth?*

*A.* Becauſe that when the Lights and the Heart are in a great motion of Luſt, therefore there is ingendered in them much frothy matter.

*Q. Why have not Birds Spittle?*

*A.* Becauſe they have very dry Lungs, according unto *Ariſtotle* in his fifth Book *de Animal.*

*Q. Why do ſuch as are called* Epileptici, *that is, ſuch as are overwhelmed, and as it were drowned in their own blood, and are diſeaſed, ſavour badly and corruptly?*

*A.* The anſwer, according to the Phyſicians is, becauſe the peccant matter lieth in the head; but if he do vomit, then the matter is in the ſtomach; but if he piſs much, then the matter is in the paſſage of the Urine; but if they begin to have ſeed, then it is in the veſſels of the ſeed, and accordingly, to this the Phyſicians do purge them.

*Q. Why doth the Tongue loſe ſometimes the uſe of ſpeaking?*

*A.* The anſwer is out of *Hippoc.* that this doth happen thro' a Palſy or Apoplexy, that is a ſudden effuſion of blood, and of a groſs humour, and ſometimes alſo by the infection of *Spiritus animalis* in the middle Cell of the brain, which hinders that the ſpirit is not carried to the Tongue, and ſo is *Galen*'s meaning, for by the expreſſion of the tongue many actions of divers paſſions are made manifeſt.

## Of the Roof of the Mouth.

Q. *WHY are the fruits, before they be ripe, of a naughty reliſh, or bitter, and after ſweet?*

*A.* A naughty reliſh in taſte proceedeth of coldneſs, and want of heat in groſs and thick humidity, but a ſweet taſte proceedeth of ſufficient heat, and therefore in the ripe Fruit the humidity is ſubtil thro' the heat of the Sun, and therefore ſuch Fruits are commonly ſweet, but before they be ripe, the humidity is groſs or ſubtil for want of heat, and therefore then the Fruit is bitter and ſour.

Q. *Why are we better delighted with ſweet taſtes than with bitter, or any other?*

*A.* Becauſe Nature is delighted with ſweetneſs. The reaſon is, becauſe a ſweet thing is hot and moiſt, and through his heat doth diſſolve and conſume ſuperfluous humidities, and by this humidity immundicity is waſhed away, but a ſharp eager taſte, by reaſon of the cold which predominates in it, doth bind over much, and prick and offend the parts of the Body in purging. And therefore we do not delight in that taſte, becauſe the Phyſicians counſel us to eat nothing that is bitter in the Summer, nor in a great heat; and the reaſon is, becauſe bitterneſs doth breed heat; but we ſhall eat bitter things in Winter only. And therefore *Ariſtotle* doth ſay, that ſweet things are grateful unto Nature, and do greatly nouriſh.

Q. *Why doth a ſharp taſte, as of Vinegar, provoke Appetite rather than any other?*

*A.* Becauſe it is cold, and doth cool. Now it is the nature of cold to deſire and draw, and therefore is cauſe of Appetite. Mark, that there are nine kinds of taſtes; three which proceeds from heat, three from cold, and three from a temperate mean.

Q. *Why do we draw in more Air than we breath out?*

*A. Ariſtotle*, and *Albertus* in his Book *de motu cordis*,

*cordis*, do anſwer, That much Air is drawn in, and ſo coverted into Nutriment, which together with the vital Spirits is contained in the Lungs. Wherefore a Beaſt is not ſuffocated, ſo long as he receives Air with the Lungs, in which ſome part of the Air remaineth alſo.

Q. *Why doth the Air ſeem to be expelled and put forth, ſeeing that indeed the Air is inviſible, by reaſon of its rarietv and thinneſs?*

*A.* Becauſe the Air which is received in us, is mingled with vapours and ſumoſity of the Heart, by reaſon whereof it is made thick, and ſo is ſeen. And this is proved by experience, becauſe that in Winter we ſee our Breath, for the coldneſs of the Air doth bind the breath mixed with fumoſities, and ſo it is thickened and made groſs, and by conſequence is ſeen.

Q. *Why have ſome Men ſtinking Breath?*

*A.* The Anſwer is, according to the Phyſicians, becauſe there riſe evil fumes from the Stomach; and ſometimes it doth preceed from the corruption of the airy parts of the Body, as of the Lungs. And the Breath of Lepers is ſo infected, that it doth poiſon the Birds that are near them, becauſe the inward parts are very corrupt, as appears by *Conſt. de ſin.* Now the Leproſy is a nouriſhment of all the parts of the body, together witb a corrupting of them; and it doth begin in the blood, and exterior Members of the Body.

Q. *Why are Lepers hoarſe?*

*A.* Becauſe that in them the Inſtruments vocal are corrupted, that is the Lights.

Q. *Why do Men become hoarſe?*

*A.* Becauſe of the Rheum deſcending from the Brain, filling the conduit of the Lights; or ſometimes through ſome impoſthumes of the Throat or Rheum gathering in the Neck.

Q. *Why have Females of all living Creatures the ſhrilleſt Voice, a Crow only excepted, and a Woman*

*ſhriller than a Man, and ſmaller.*

*A.* According to *Ariſtotle*, by reaſon of the compoſition of the Veins and vocal arteries the Voice is form'd, as appears by a ſimilitude, becauſe a ſmall Pipe ſounds ſhriller than a great. And alſo in Women, becauſe the paſſage where the Voice is formed, is made narrow and ſtrait, by reaſon of cold, it being the nature of cold to bind; but in Men that paſſage is open and wider through heat, becauſe it is the property of heat to open and diſſolve. It proceedeth in Women through the moiſtneſs of the Lungs, and weakneſs of heat. Young Men and Diſeaſed have ſharp and ſhrill Voices for the ſame cauſe. And this is the natural cauſe why a Man-child at his Birth time doth cry *a, i,* which is a bigger ſound, and the Female *e*, which is a ſlender ſound, as it pleaſeth *Libertinus*, when he ſaith, *Maſculas à profert.*

Q. *Why doth the Voice change in Men and Women? in Men at* 14, *in Women at* 12, *in Men when they begin to yield Seed, in Women when Breaſts begin to grow, as* Ariſtotle *ſays*, L. de Animal.

*A.* Becauſe than, ſaith *Ariſtotle*, the beginning of the Voice is ſlackned and looſned; and he proves this by a ſimilitude of a ſtring of an Inſtrument let down or looſed, which gives a great ſound. He proves it another way, becauſe Creatures which are gelded, as Eunuchs, Capons, *&c.* have ſofter and ſlenderer Voices than others, by reaſon that they want Stones.

Q. *Why is not a Wolf hoarſe when a Man looks on him?*

*A.* Becauſe a Man is not ſo cold as a Wolf, nor of ſo malignant a quality.

Q. *Why doth a Man which is ſlain bleed when he is ſeen of him who kill'd him?*

*A.* This proceedeth of Divine Cauſe, and not of a Natural, becauſe his Blood calleth for Vengeance againſt the Murderer; but if there be any Natural Cauſe

Cauſe of it; 'tis this: The committer of this wicked Fact calling it to mind, is very ſorry for it, and repents him of it, is in anguiſh of Mind, and in a great heat, through the ſtrong Imagination he hath conceived, and by that means all his Spirits do ſtir and boil, and repair into the Inſtrument of the ſight, and ſo go out by the beams of the ſight of the Eyes, unto the Wounds which are made, which if they be freſh, do preſently fall a bleeding. Beſides, this is done by the help of the Air then breathed in, which being drawn from the Wound, cauſed it to bleed.

Q. *Why do ſmall Birds ſing more and louder than greater ones, as appears in the Lark and Nightingale.*

*A.* Becauſe the Spirits of ſmall Birds are ſubtil and ſoft, and the Organ conduit ſtrait, as appeareth in a Pipe, and therefore follow eaſily any Deſire, and ſo do ſing very ſoft.

Q. *Why doth the Male ſing more than the Female, as it appeareth in all living Creatures.*

*A.* It proceedeth from the Deſire of carnal Copulation, becauſe that then the Spirits are moved throughout all the Body with the aforeſaid Appetite and Deſire. And, generally ſpeaking, the Females are colder than the Males.

Q. *Why do Bees, Waſps, Flies, Locuſts, and many other ſuch like Inſects make a noiſe, ſeeing they have no Lungs, nor Inſtruments of the Voice.*

*A.* According to *Ariſtotle*, there is in them a certain ſmall Skin, which when the Air doth ſtrike, it cauſeth the ſound, and there is a ſtrange ſound.

Q. *Why do not Fiſh make a ſound?*

*A.* Becauſe, according to *Ariſtotle*, they have no Lungs, but only Gills, nor yet a Heart; and therefore they need not the drawing in of the Air, and by conſequence they make no noiſe, becauſe that (according to *Ariſtotle*) a Voice is a percuſſion of the Air which is drawn.

## Of the Neck.

Q. *WHY hath a living Creature a Neck?*

*A.* Becauſe the Neck is the Supporter of the Head, as *Ariſtotle* teacheth; and therefore the Neck is the middle between the Head and the Body, to the intent that by it, and by its Sinews, as by certain means and ways, motion and ſenſe of the body might be conveyed throughout all the body; and that by means of the Neck, as it were by a diſtance, the Heart, which is very hot, might be ſeparated from the brain.

Q. *Why do ſome Beaſts want Necks, as Serpents and Fiſhes.*

*A.* Becauſe ſuch beaſts want a heart, and therefore they want that diſtance which we have ſpoken of; or elſe we anſwer, they have a Neck in ſome inward part of them, but 'tis not diſtinguiſhed outwardly from the Heart to the Head.

Q. *Why is the Neck full of Bones and Joints?*

*A.* Becauſe it may bear and ſuſtain the Head the ſtronger; alſo, becauſe the back-bone is joined to the brain in the Neck, and from thence it receives Marrow, which is of the ſubſtance with the brain.

Q. *Why have ſome Beaſts long Necks, as Cranes, Storks, and ſuch like.*

*A.* Becauſe ſuch beaſts do ſeek their living in the bottom of the Water, and therefore have ſuch Necks: and ſome beaſts have ſhort Necks, as Sparrow-hawks, &c. becauſe ſuch are ravenous beaſts, and therefore for ſtrength have ſhort Necks; as appeareth in the Ox, which hath a ſhort Neck, and therefore ſtrong.

Q. *Why is the Neck hollow, and eſpecially before about the Tongue?*

*A.* Becauſe there be two paſſages, whereof the one doth carry the Meat unto the nutritive Inſtrument, as to the Stomach and Liver, and is call'd the

the Greeks *Oeſophagus*; and t'other is the Windpipe.

*Q. Why is the Artery made with rings and circles?*

*A.* The better to bow and give a good ſounding again.

*Q. Why doth a Chicken move a good ſpace after his Head is off, and a Man beheaded never ſtirreth?*

*A.* Becauſe a Chicken, and ſuch like, have ſtreight Sinews and Arteries, and therefore Spirit of moving continueth long after the Head is off: but Men, and many beaſts, have long and large Sinews and Arteries, and therefore the motive Spirits do quickly depart from them, and ſo by conſequence cannot move their bodies.

## Of the Shoulders and Arms.

*Q. WHY hath a Man Shoulders and Arms?*

*A.* To give and carry burdens, according to *Ariſtotle.*

*Q. Why are his Arms round?*

*A.* For the ſwifter and ſpeedier work, becauſe that Figure is fitteſt to move.

*Q. Why are his Arms thick?*

*A.* Becauſe they ſhould be ſtrong to lift and bear burthens, or thruſt and give a ſtrong blow; ſo their bones are thick, becauſe they contain much marrow, for fear they ſhould be eaſily corrupted, and marred; but marrow cannot ſo well be contained in ſmall bones, as in great.

*Q. Why do ſuch as are diſeaſed, and in grief, uncover and cover their arms; and ſuch alſo as are in an agony?*

*A.* Becauſe ſuch are near unto death; and it is a ſign of death, by reaſon of great grief, which cauſeth that uncovering, as *Hippocrates* doth teach. *lib. Prognoſt.*

*Q. Why do the arms become ſmall and ſlender in ſome ſickneſs, as in Mad-men, and ſuch as are ſick of the Dropſy?*

*A.* Becauſe all the parts of the body do ſuffer the one with the other, and therefore one Member being in grief, all the humours do concur and run thither to give ſuccour and help to the aforeſaid grief. For when the head doth ach, all humours of the Arms do run into the head? and therefore the Arms become ſmall and ſlender. becauſe they want their proper nutriment.

*Q. Why have brute Beaſts no arms?*

*A.* Their fore feet are inſtead of Arms, and in their place. Or elſe we may anſwer more fitly, becauſe all Beaſts have ſome Parts for their defence and to fight with; as the Wolf his feet, the Cow her horns, the Horſe his hinder feet, Birds their beak and wings, but only Man hath his Arms.

## Of the Hands.

Q. *FOR what uſe hath a Man Hands, and an Ape alſo, which is like unto a Man.*

*A.* The Hand is an Inſtrument which a Man doth eſpecially make uſe of, becauſe many things are done by the hands, and not by any other Part, as *Ariſtotle* doth teach.

Q. *Why are ſome Men* Ambo dexter, *that is, uſing the left hand as well as the right?*

*A.* By reaſon of the great heat of the heart, and for the hot bowing of the ſame? for that it is which makes a Man as nimble of the left hand as of the right; and without doubt ſuch are of good complexions.

Q. *Why are not Women* Ambo-dexter *as well as Men.* Hip ult Aphorif.

*A.* Becauſe as *Galen* ſaith, a Woman in health that is moſt hot, is colder than the coldeſt Man in Health? I ſay, in health, for if ſhe have an Ague, ſhe is accidentally better than a Man.

Q. *Why are the fingers full of Joints?*

*A.* To be more fit and apt to receive, and keep the things received.

Q.

Q. *Why hath every finger three joynts, and the thumb but two?*

*A.* The thumb hath three, but the third is joyned unto the arm, and therefore is ſtronger than the other fingers; and is better in ſtrength, ſeeing it is alſo in quantity: and is called *pollux a polleo*, that is, to excel in ſtrength.

Q. *Why are the fingers of the right hand nimbler than the fingers of the left, as* Ægidius *ſaith.*

*A.* It proceedeth from the heat which doth predominate in thoſe parts, which cauſeth great agility.

Q. *Why are the fingers thicker before meat than after; as* Albertus *ſaith.*

*A.* According to the Phyſicians, becauſe a Man which is faſting is full of bad humour, and divers fumoſities, which puff up the parts of the body, and the fingers alſo; but when thoſe humours are expelled through Meat, the fingers become more ſlender. And for the ſame reaſon, a Man which is faſting is heavier than when he hath Meat in his belly, as is moſt plain in faſters. Another reaſon may be given, that is, becauſe that after meat the heat is departed from the outward Parts of the body into the inward, to help digeſtion, and therefore the outward and external parts become ſlender; but after the digeſtion is made, the blood turneth again to the exterior parts, and then they become great again.

Q. *Why are ſome Men left handed?*

*A.* Becauſe the heart ſendeth out heat unto the right ſide but more unto the left; and doth alſo work a ſlenderneſs and ſubtilty in the left ſide.

## Of the Nails.

Q. *From whence do the Nails proceed?*

*A.* Of the fumoſity and humours, which are reſolved, and go into the extremities of the fingers, and

and there are dried through the power of the external air, and brought to the hardneſs of a horn.

*Q. Why do the Nails of old Men grow black and pale?*

*A.* Becauſe the heat of the Heart decayeth, which decaying, their beauty decayeth alſo.

*Q. Why are Men judged to be good or evil Complexion by the colour of their Nails?*

*A.* Becauſe they give witneſs of the goodneſs or badneſs of the Heart, and therefore of the Complexion; for if they be ſomewhat red, they betoken choler well tempered; but if they be inclin'd to red, and ſomewhat to blackneſs, they betoken a ſanguine Complexion; but if they be yellowiſh or black, they ſignify Melancholy.

*Q. Why do white ſpots appear in the Nails?*

*A.* Thro' the mixture of flegm with the nutriment.

## Of the Breaſt.

*Q. FOR what reaſon is the Breaſt hollow?*

*A.* Becauſe there is the ſeat of the ſpiritual and aerial Members, which are moſt noble, as the Heart and Lights; and therefore becauſe theſe might be kept from hurt, it was neceſſary the Breaſt ſhould be hollow.

*Q. Why hath a Man the broadeſt Breaſt of all living Creatures?*

*A.* Becauſe the Spirits of Man are weak and ſubtile, and therefore do require a ſpacious place wherein they are contained, as the Breaſt is.

*Q. Why are the Breaſts of Beaſts round?*

*A.* Becauſe they be in continual motion, and that figure is fitteſt for motion, as *Ariſtotle* ſaith, 4 *Phyſ.*

*Q. Why do we draw thoſe things we love to our breaſts?*

*A.* Becauſe the firſt and chiefeſt part of the Heart is under the Breaſt; and therefore that which the Heart doth love, we draw to the Breaſt, by reaſon of the neighbourhood it hath with the Heart, ſo applying the thing lov'd unto the lover.

*Q. Why*

*Q. Why have Women narrower Breaſts than Men?*

*A.* Becauſe there's more heat in Men, which doth naturally move to the uppermoſt parts of them, making thoſe parts great and large; and therefore a great Breaſt is a token of Courage, as *Ariſtotle* ſaith, declaring this to be true by the Lyon and Bull: But in Women Cold predominates, which naturally tends downward, and therefore, ſaith *Ariſtotle*, Women oft fall on their Tail, becauſe the hinder parts are groſs and heavy, by reaſon of Cold deſcending thither; but a Man commonly falls on his Breaſt, by reaſon of his greatneſs and thickneſs.

## Of the Paps and Dugs.

*Q. WHY are the Paps placed upon the Breaſt?*

*A.* Becauſe the Breaſt is the ſeat of the Heart, which is moſt hot, and therefore the Paps grow there, to the end that the Menſes being convey'd thither, as being near to the heat of the Heart, ſhould the ſooner be digeſted and perfected, and converted into the matter and ſubſtance of Milk.

*Q. Why are the Paps below the breaſts in Beaſts, and above the breaſt in Women?*

*A.* Becauſe a Woman goes upright, and has two Legs only; and therefore if her Paps ſhould be below her breaſts, they would hinder her going; but Beaſts have four feet, and therefore they are not hindered in their going.

*Q. Why have not Men as great Paps and Breaſts as Women?*

*A.* Becauſe a Man hath no monthly Terms, and therefore hath no Veſſel deputed for them. And yet *Ariſtotle* ſaith, that Men have ſmall Paps, and Women have little ſmall Stones.

*Q. Which Paps are beſt for Children to ſuck, great ones or little ones, or the mean between both?*

*A.* In great ones, the heat is diſpers'd, and there is no good digeſtion of the Milk; but in ſmall ones the power

Power and force is ſtrong, becauſe a vertue united is ſtrongeſt, and by conſequence there is good working and digeſtion of the Milk, and therefore the ſmall are better than the great ones, but yet the mean ones are beſt of all, becauſe every mean is beſt.

Q. *Why do the Paps of young Women begin to grow great about* 13 *or* 14 *Years of Age, as* Albertus *ſaith?*

*A.* Becauſe that then their Terms begin to have Courſe and Encreaſe; and *Ariſtotle* ſaith, Mens Seeds and Womens Flowers begin to encreaſe at one Age.

Q. *Why do the Paps of ſuch Women as caſt their Child wax ſoft, as* Hippocrates *ſaith,* Part 2. Aphor.

*A.* Becauſe that then the Flowers have no courſe to the Tears, by which the young one is nouriſhed, but follow their ordinary courſe; and therefore they wax ſoft.

Q. *Why hath a Woman which is with Child of a Boy the right Pap harder than the left?*

*A.* Becauſe the Male-Child is conceived in the right ſide of the Mother, as *Hippocrates* ſaith; and therefore the Flowers do run to the right Pap, and make it hard.

Q. *Why doth it ſhew weakneſs of the Child, when the Milk doth drop out of the Paps before the Woman be delivered?*

*A.* According to *Ariſtotle,* becauſe the Milk is the proper nutriment of the Child in the Womb of the Mother; and therefore if the Milk run out, it is a token that the Child is not nouriſhed, and therefore is weak.

Q. *Why doth the hardneſs of the Paps betoken the Health of the Child in the Womb?*

*A.* Becauſe the Flowers are converted into Milk; and that Milk doth ſufficiently nouriſh the Child, and thereby the Strength is ſignified.

Q. *Why hath a Woman but two Paps, and ſome brute Beaſts ten, or more.*

*A.* Becauſe, for the moſt Part, a Woman hath but one Child, either Boy or Girl: and therefore one Pap

is

is ſufficient, or two; but Beaſts have many young ones and therefore ſo many Teats.

Q. *Why are Womens Paps hard when they be with Child, and ſoft at other times?*

*A.* They ſwell then, and are puffed up, becauſe the much moiſture which proceeds from the Flowers doth run into the Paps, which at other ſeaſons remaineth in the Matrix or Womb, and it is expelled by the Place deputed for that end.

Q. *By what means doth the Milk of the Paps come to the Matrix or Womb?*

*A.* According to *Hippocrates*, becauſe there is a certain knitting and coupling of the Pap with the Womb, and there are certain Veins which the Midwives do cut in the time of the Birth of the Child, and by whoſe Veins the Milk doth flow in at the Navel of the Child, and ſo it receives nutriment by the Navel. Some ſay the Child in the Womb is nouriſhed at the Mouth, but that is falſe, becauſe that ſo he ſhould void Excrements alſo; but that is falſe, becauſe it is not ſeen where.

Q. *Why is it a ſign of a Male-Child in the Womb when the Milk that runneth out of the Womans Breaſt is thick, and not much; and of a Female when it is thin?*

*A.* Becauſe a Woman that goeth with a Boy hath great heat in her, which doth perfect the Milk, and make it thicker, but ſuch as go with a Girl have not ſo much heat, and therefore the Milk is undigeſted, and unperfected, and watry, and thin, and will ſwim above the water if it be put into it.

Q. *Why is the Milk white, ſeeing the Flowers are red which it is engendered of?*

*A.* Becauſe blood which is well purged and concocted becometh white, as appeareth in Fleſh, whoſe proper colour is red, and being boiled is white. Another anſwer is, becauſe every humour which is ingendred of ſuch a part of the body, is made like unto that part in colour where it is ingendred, as

near

near as it can be; but because the Flesh of the Paps is white, therefore the colour of the Milk is white.

*Q. Why doth a Cow give Milk more abundantly than other Beasts?*

*A.* Because she is a great eating beast; and where is much monthly Superfluity ingender'd, there is much Milk, because it is nothing else but that blood purged and try'd; and because a Cow has much of this monthly Blood, she has much Milk.

*Q. Why is not Milk wholesome,* as Hippocrates *saith,* Par. 2. Aphor.

*A.* According to the Opinion of *Galen,* for diverse Reasons: First, because it doth curdle in the Stomach, whereof an evil Breath is bred. But to this *Hippocrates* gives this Remedy; saying, if the third part of it be mingled with running Water, then it is not hurtful. Another reason is, because the Milk doth grow sour in the stomach, where evil humours are bred, which infect the breath.

*Q. Why is Milk bad for such as have the Head ach?*

*A.* Because it is easily turned into great fumosities, and hath much terrestial substance in it, the which ascending do cause the Head-ach.

*Q. Why is Milk fit Nutriment for Infants?*

*A.* Because 'tis a natural and usual Food, and they were nourished by the same in the Womb.

*Q. For what reason are the white Meats made of a new-milk'd Cow good.*

*A.* Because the Milk at that time is very spungy, expels many fumosities, and does as it were purge at that time.

*Q. Why is the Milk naught for the Child, if the Woman uses carnal Copulation?*

*A.* Because in time of carnal Copulation the best part of the Milk goes to the Seed-vessels, and to the Womb, and the worst remains in the Paps, which doth hurt the Child.

*Q. Why is the Milk of brown Women better than that of white?*

*A.*

*A.* Becauſe brown Women are hotter than others, d heat purges the Milk, and ſo 'tis better.

Q. *Why do Phyſicians forbid the eating Fiſh and Milk the ſame time?*

*A.* Becauſe they produce a Leproſy, and becauſe ey are both flegmatick

Q. *Why have not Birds and Fiſh Milk and Paps?*

*A.* Becauſe Paps would hinder the flight of Birds. ſh alſo have neither Paps nor Milk, as *Ariſtotle* ith, but the females caſt much Spawn, on which the ale touches with a ſmall Gut, which cauſes their ind to be infinite in ſucceſſion.

## Of Backs.

Q. *Why have Beaſts Backs?*

*A.* According to *Ariſtotle* for three cauſes. irſt, becauſe the Back ſhould be the way and mein of ody from which are extended and ſpread throughout l the ſinews of the Back bone, as it appears in ſuch are hanged, becauſe when they are in pieces, or ithout fleſh, the ſinews hang whole in the chine or ack bone. The ſecond, becauſe it ſhould be a guard d defence for the ſoft parts of the body, as of the omach, liver, lights, and ſuch like. The third, ecauſe it ſhould be the foundation of all the bones, ecauſe we ſee other bones, as the ribs, faſtened to the ack-bone.

Q. *Why hath Man above all other Creatures, a broad ack which he can lye upon, which no beaſt can do?*

*A.* Becauſe a broad Back doth anſwer a broad eaſt; If therefore a Man ſhould have a ſharp Back ke unto a beaſt, that would be of an unſeemly ape; and therefore it is requiſite that he have a oad Back.

Q. *Why hath a Man that lyeth on his Back horrible iſions?*

*A.* Becauſe the Paſſage or ſign of the fantaſie is open,

near as it can be; but because the Flesh of the Paps is white, therefore the colour of the Milk is white.

*Q. Why doth a Cow give Milk more abundantly than other Beasts?*

*A.* Because she is a great eating beast; and where is much monthly Superfluity ingender'd, there is much Milk, because it is nothing else but that blood purged and try'd; and because a Cow has much of this monthly Blood, she has much Milk.

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*Q. Why is the Milk naught for the Child, if the Woman uses carnal Copulation?*

*A.* Because in time of carnal Copulation the best part of the Milk goes to the Seed-vessels, and to the Womb, and the worst remains in the Paps, which doth hurt the Child.

*Q. Why is the Milk of brown Women better than that of white?*

*A.*

*A.* Becauſe brown Women are hotter than others, d heat purges the Milk, and ſo 'tis better.

Q. *Why do Phyſicians forbid the eating Fiſh and Milk the ſame time?*

*A.* Becauſe they produce a Leproſy, and becauſe ey are both flegmatick

Q. *Why have not Birds and Fiſh Milk and Paps?*

*A.* Becauſe Paps would hinder the flight of Birds. ſh alſo have neither Paps nor Milk, as *Ariſtotle* ith, but the females caſt much Spawn, on which the ale touches with a ſmall Gut, which cauſes their nd to be infinite in ſucceſſion.

## Of Backs.

Q. *Why have Beaſts Backs?*

*A.* According to *Ariſtotle* for three cauſes. irſt, becauſe the Back ſhould be the way and mein of ody from which are extended and ſpread throughout l the ſinews of the Back bone, as it appears in ſuch s are hanged, becauſe when they are in pieces, or ithout fleſh, the ſinews hang whole in the chine or ack bone. The ſecond, becauſe it ſhould be a guard nd defence for the ſoft parts of the body, as of the omach, liver, lights, and ſuch like. The third, ecauſe it ſhould be the foundation of all the bones, ecauſe we ſee other bones, as the ribs, faſtened to the ack-bone.

Q. *Why hath Man above all other Creatures, a broad Back which he can lye upon, which no beaſt can do?*

*A.* Becauſe a broad Back doth anſwer a broad reaſt; If therefore a Man ſhould have a ſharp Back ke unto a beaſt, that would be of an unſeemly hape; and therefore it is requiſite that he have a road Back.

Q. *Why hath a Man that lyeth on his Back horrible viſions?*

*A.* Becauſe the Paſſage or ſign of the fantaſie is open,

open, which is in the fore part of the brain, and so the fantasie is destroyed, and then those Visions follow. Another reason is, because when a Man lieth on his Back, the humours are disturb'd and moved upward where the fantasie is, which by that means is disturbed.

Q. *Why is it naught to lye on the Back?*

*A.* Because as the Physicians say, it disposes a Man to Leprosie, Madness, and to an *Incubus*, where you may note, that *Mania*, or Madness, is the hurt or disturbance of the fore-part of the Brain, with taking away or depravation of the Imagination: but *Incubus* (*i. e.* the Night-mare) is a Passion of the Heart, wherein a Man thinks himself to be strangled in his sleep, and something lies heavy on his Stomach, which he would put off.

Q. *Why hath the Back bone so many Joints or Knots call'd* Spondelia *by the Physicians?*

*A.* For the moving and bending it, without which Joints that could not be done: and therefore they say amiss that alledge Elephants have no such Joints, for without them they could not move.

Q. *Why do Fish die after their Back-bone is burst?*

*A.* Because in Fish the Back-bone, is instead of the Heart. Now the Heart is the first thing that lives and the last that dies, and therefore when this bone is broke, Fish can live no longer.

Q. *Why does a Man die soon after the Marrow is hurt or perish'd?*

*A.* Because the Marrow proceeds from the Brain which is a principal part of Man; as appears, first because the Marrow is white, like the Brain; and secondly, because it hath a thin Skin or Rind, which that called *Nucha* has not, which differs from the Marrow, because *Nucha* has two coverings like the Brain, call'd *Pia Mater* and *Dura Mater*.

Q. *Why have some Men the Piles?*

*A.* Those Men are cold and melancholy, which Melancholy first passes to the Spleen, its proper seat but

ut there cannot be retain'd for the abundance of lood; for which reaſon 'tis convey'd to the Back-bone, here there are certain Veins which terminate in the ack, and receive the blood. When thoſe Veins are ll of melancholy blood, then the Conduits of Nare are opened, and the blood iſſues out once a onth, like Womens Terms. Thoſe Men who have is courſe of blood are kept from many Infirmities, Dropſie, Plague, &c.

Q. *Why are the Jews much ſubject to this Diſeaſe?*

A. Divines ſay, becauſe they cry'd at the Death of hriſt, *Let his Blood fall upon us and our Children:* herefore 'tis ſaid in the Pſalm, *Percuſſit tot Deus ſteriora dorſi.* Another reaſon is, becauſe the Jews t much flegmatick and cold Meats, which breed elancholy blood, but 'tis purged by this flux. A ird reaſon is, motion cauſes heat, and heat digeſtion; t ſtrict Jews neither move, labour, nor converſe ith Men: beſides, they are in continual fear we ould revenge the Death of our Saviour, which likeiſe breeds a coldneſs in them, and hinders digeſtion, uſing melancholy blood, which is by this means rged out.

## Of the Heart.

*WHY are the Heart and Lungs call'd lively parts of the Body, in Latin* Spiritualia membra?

A. From the Word *Spiritus*, which ſignifies *Breath*, or *Soul*; and becauſe the vital Spirits are engenred in the Heart. Yet that's no good Anſwer, for *Liver* and *Brain* might be ſo called, becauſe the *er* giveth Nutriment, and the *Brain* Senſe and Life: e Conſequence is clear, for the vital Spirits are endered in the Liver, and the ſenſible and animal rits in the Brain.

Q. *Why are the Lungs light, ſpongy, and full of holes?*

A. That the Air may the better be received in m for cooling the Heart, and expelling Humours, becauſe

becauſe the Lungs are the Fan of the Heart; and a pair of Bellows is raiſed up by taking in the Air, a ſhrunk by blowing it out, ſo likewiſe the Lungs dr the air to cool the Heart and caſt it out, leſt thro' much heat of the air drawn in, the Heart ſhould ſuffocated.

Q. *Why is the Fleſh of the Lungs white?*

*A.* Becauſe they are in continual motion.

Q. *Why have thoſe Beaſts only Lungs that have Hear*

*A.* Becauſe the Lungs be no part for themſelves, for the Heart; and therefore it were ſuperfluous thoſe Creatures to have Lungs that have no Hea but Nature's never wanting in things neceſſary, abounds in ſuperfluities.

Q. *Why do ſuch Creatures as have no Lungs wan Bladder?*

*A.* Becauſe ſuch drink no Water to make their M digeſt, but only for the tempering their food, therefore they want a bladder and Urine: as appear ſuch birds as do not drink at all, *viz.* the Faulcon Sparrow hawk.

Q. *Why is the Heart in the midſt of the Body?*

*A.* Becauſe it ſhould impart Life to all the Par the body, and therefore 'tis compared to the which is placed in the midſt of the Planets, to light into them all; therefore the *Pythagoreans* ſa the Heavens a great living Creature, ſay, the S the Heart thereof.

Q. *Why only in Man is the Heart on the left-ſide*

*A.* To the end the heat of the Heart ſhould mit the coldneſs of the Spleen, for the Spleen is the of Melancholy, which is on the left ſide alſo.

Q. *Why is the Heart firſt engendered? for, acco to* Ariſtotle, *the Heart doth firſt live, and die laſt.*

*A* Becauſe, as *Ariſtotle* ſaith, *de juvent. &* the Heart is the beginning and original of Life, without it no part can live. According to the ſopher, of the Seed retained in the Matrix the

firſt engendered a little ſmall Skin, which compaſſes the Seed, whereof firſt the Heart is made of the pureſt Blood; then of blood not ſo pure, the Liver; and of thick and cold blood the Marrow and Brain.

Q. *Why are beaſts bold that have little Hearts?*

*A.* Becauſe in a little Heart the heat is well united and vehement, and the blood touching it doth quickly heat it, and is ſpeedily carried to the other parts of the body, which gives courage and boldneſs.

Q. *Why are Creatures with a little Heart timorous, as the Hare?*

*A.* The Heart is diſperſed in ſuch a one and not able to heat the blood which cometh to it, and ſo Fear is bred.

Q. *How comes it the Heart is continually moving?*

*A.* According to *Ariſtotle de motu cordis*, and *Galen*, it is becauſe in it there's a certain Spirit which is more ſubtil than Air, which by reaſon of its thickneſs and rarefaction ſeeks a larger ſpace, filling the hollow room of the Heart, whereof the dilating and opening of the Heart doth follow: and becauſe the Heart is earthly, the thruſting and moving ceaſing, its Parts are at reſt, tending downwards. *Galen* giveth an Experiment of an Acorn, which if put into the Fire, the heat diſſolves its humidity into ſmoak, which is thinner than the humidity, therefore doth occupy a greater place, ſo that the rind can't contain it, but puffs up, and throws it in the Fire. The like of the Heart; therefore note that the Heart of a living Creature is triangular in a manner, having its leaſt part toward the left ſide, and the greateſt towards the right, and doth alſo open and ſhut in the leaſt part, by which means 'tis in continual motion; the firſt motion is by the Phyſician called *Diaſtole*, that is, extending the Breaſt or Heart; t'other *Syſtole*, *i. e.* ſhutting of the Heart; and from theſe two all the motions of the body proceed, and that of the Pulſe, which Phyſicians feel.

Q. *Why are great beaſts lean?*

*A.* The natural heat proceeding from the Heart con-

conſumes that natural humidity which ſhould be converted into Fat. And for the moſt part Women are hotter then Men, becauſe they have much humidity in them, and a moiſter Heart than Men.

Q. *How comes it the Fleſh of the Heart is ſo compact and knit together?*

*A.* 'Tis becauſe in a thick compacted Subſtance heat is ſtrongly received and united, as appears in other things. And becauſe the Heart with its heat ſhould moderate the coldneſs of the Brain, it's made of that fat Fleſh, apt to keep a ſtrong heat.

Q. *How comes the Heart to be the hotteſt part of all living Creatures?*

*A.* It is ſo compacted as to receive heat beſt, and becauſe it ſhould mitigate the coldneſs of the brain.

Q. *Why is the Heart the beginning of Life?*

*A.* 'Tis plain, in it the vital Spirit is bred, which is the heat of Life; and therefore, according to the Opinion of *Auguſt. de different. ſpirit. & anima*, the Heart hath two Receptacles, *i. e.* the right and the left; the right hath more blood than Spirit, which Spirit's engender'd to give life and vivify the body.

Q. *Why is the Heart long and ſharp like a Pyramid?*

*A.* The round figure hath no Angles, therefore the Heart is round, for fear any Poyſon or hurtful Matter ſhould be retained in it; and, as *Ariſtotle* affirms, becauſe that figure is fitteſt for motion.

Q. *How comes the Blood to be chiefly in the Heart?*

*A.* The blood is in the Heart as in its proper or efficient place, which ſome attribute to the Liver; and therefore the Heart doth not receive blood of any other parts, but other parts of it.

Q. *How happens it ſome Creatures want a Heart?*

*A.* Altho' they have no Heart, yet they have ſomewhat anſwers it, as appears in Eels and Fiſh which have the back-bone inſtead of the Heart.

Q. *Why does the Heart beat in ſome Creatures when the Head is off, as appears in Birds and Hens?*

*A.* The vital Spirits remain longeſt in the Heart.

becauſe the Heart is what lives firſt, and dies laſt, and therefore beats more than other Parts.

*Q. Why do all Creatures which want a Heart want Blood likewiſe, as in Flies?*

*A.* The Heart is the beginning of the blood, and therefore the cauſe failing, the effect ceaſes.

*Q. How comes the Pulſe of the Heart more certainly thought in the right ſide than in the left?*

*A.* The heat of the Heart is more lively there than in the other ſide, conſequently more felt there.

*Q. Why doth the heat of the Heart ſometimes fail of a ſudden, as in thoſe who have the Falling ſickneſs?*

*A.* This proceeds, according to *Conſtant.* from a defect of the Heart itſelf, and of certain ſmall ſkins with which 'tis cover'd, the which being infected and corrupted, the Heart falleth on a ſudden; and ſometimes it happens by reaſon of the parts adjoining, and therefore when any venomous Humour goes out of the Stomach that hurts the Heart and parts adjoining, that cauſes this fainting. The diſpoſition of the Heart is known by the Pulſe, becauſe a ſwift beating Pulſe ſhews the heat of the Heart, and a ſlow beating one denotes coldneſs. Therefore a Woman that is in health has a ſlower and weaker Pulſe than a Man, as ſhall appear hereafter.

## Of the Stomach.

*Q. FOR what reaſon is the Stomach large and wide?*

*A.* Becauſe in it the Food is firſt concocted or digeſted, as 'twere in a Pot, to the end what is pure ſhould be ſeparated from that which is not, as *Ariſtotle* ſaith; and therefore, according to the quantity of the Food the Stomach is enlarged.

*Q. How comes it the Stomach is round?*

*A.* Becauſe if it had angles and corners, as *Conſtant.* ſays, Food would remain in them and breed ill humours, ſo a Man would never want Agues, the which humours nevertheleſs are evacuated, lifted up, and

conſumed, and not hid in any ſuch corners, by reaſon of the roundneſs of the Stomach.

Q. *How comes the Stomach full of Sinews?*

*A.* As *Ariſtotle* ſaith, becauſe the Sinews can be extended and enlarged, and ſo is the Stomach when 'tis full; but when empty, 'tis drawn together; and therefore Nature provides thoſe Sinews.

Q. *How comes the Stomach to digeſt?*

*A.* Becauſe of the heat which is in it, and comes from the parts adjoining, *i. e.* the Liver and Heart. For we ſee in Metals, the heat of the Fire takes away the ruſt and droſs from Iron, the Silver from Tin, and Gold from Copper; ſo that by digeſtion the pure is ſeparated from the impure. Digeſtion is of four ſorts, according to Phyſicians.

Q. *For what reaſon doth the Stomach join the Liver?*

*A.* Becauſe the Liver is very hot, and with its heat helps Digeſtion, and provokes Appetite.

Q. *Why are we commonly cold after Dinner?*

*A.* Becauſe then the heat goes to the Stomach to further digeſtion, and ſo other parts becomes cold.

Q. *Why is it hurtful to ſtudy ſoon after Dinner?*

*A.* Becauſe when the heat labours to help the Imagination in ſtudy, it ceaſes from digeſting the Food, and ſo that remains undigeſted; ſo that People ſhould walk ſome time after Meals.

Q. *How comes Women with Child to have an inordinate deſire of eating coals, aſhes, and ſuch like?*

*A.* Becauſe ſuch as are the humours of the ſtomach, ſuch a Nutriment they deſire; and becauſe Women with Child have corrupt humours, therefore they deſire the like things.

Q. *How comes the Stomach ſlowly to digeſt fat meat?*

*A.* Becauſe it ſwims in the Stomach. Now the beſt digeſtion is in the bottom of the Stomach, the fat deſcends not there: Such as eat fat meat are very ſleepy, by reaſon digeſtion is hindred.

Q. *Why is all the body worſe when the Stomach is ſo uneaſy?*

*A.*

*A.* Becauſe the ſtomach is knit with the brain, heart, and liver, which are the principal parts in Man; and therefore when it is not well, the other are evilly diſpoſed. Another anſwer is, that if the firſt digeſtion be hindred, the others are alſo hindred, for in the firſt digeſtion is the beginning of the infirmity that is in the ſtomach.

Q. *Why are young Men ſooner a hungry than old Men.*

*A.* Young Men do digeſt for three cauſes, firſt, for growing, then for reſtoring of life: and laſtly, for converſation of the life, as *Hippocrates* and *Galen* do ſay; elſe we anſwer, that young Men are hot and dry, and therefore the heat doth digeſt more; and by conſequence they deſire more.

Q. *Why do Phyſicians preſcribe that Men ſhould eat when they have an appetite?*

*A.* Becauſe much hunger and emptineſs will fill the ſtomach with naughty rotten humours, which he draws unto himſelf inſtead of Meat: which do eaſily appear, becauſe that if we faſt over night, we have an appetite to meat; but in the morning none. That's therefore a token that the ſtomach is filled with naughty humours, and eſpecially its mouth, which is no true filling, but a deceitful one. And therefore after we have eaten little, our ſtomach comes to us again; and then the Proverb is, *One morſel draweth down another*; for the firſt morſel having made clean the mouth of the ſtomach, doth provoke the appetite.

Q. *Why do Phyſicians preſcribe that we ſhould not eat too much at a time, but by little and little?*

*A.* Becauſe when the ſtomach is full, the meat doth ſwim in it, which is a dangerous thing. Another reaſon is, that as very green wood doth put out the fire, ſo much meat choaks the natural heat and puts it out. And therefore the beſt Phyſick is, to uſe temperance in eating and drinking.

Q. *Why do we deſire change of meats according to*

*the change of times; as in Winter, Beef, Pork, Mutton; in Summer light meats, as Veal, Lamb, &c.*

*A.* Becauſe the complexion of the body is alter'd and changed according to the time of the year. Another anſwer is, that this proceeds from the quality of the ſeaſon, becauſe the cold of Winter doth cauſe a better digeſtion, becauſe the ſtomach and belly is hotter in Winter by reaſon of the compaſſing cold, as *Hippocrates* and *Ariſtotle* doth teach.

*Q. Why the Meat we eat ſhould not be too hot, as Pepper and Ginger?*

*A.* Becauſe hot Meat doth burn the blood, and diſpoſeth to a Leproſy. So contrariwiſe, meat too cold doth mortify and congeal the blood. And our meat ſhould not be over-ſharp, 'cauſe it procureth old age, and too much Sauce doth burn the Intrails, and procureth often drinking, as raw meat doth; and over-ſweet meats do conſtipate and cling the Veins together.

*Q. Why is it a good cuſtom to eat Cheeſe after dinner, and Pears after all meat?*

*A.* Becauſe Cheeſe by reaſon of its earthlineſs and thickneſs, tendeth down toward the bottom of the ſtomach, and ſo putteth down the meat, and the like of Pears. Note, that new Cheeſe is better than old, and the old dry ſoft Cheeſe is very naught, and procureth the head ach, and ſtopping of the liver; and the older the worſer. Whereupon it is ſaid, that the Cheeſe is naught and digeſteth all things but itſelf.

*Q. Why be Nuts good after Fiſh, as the Verſe is?*

*After Fiſh, Nuts; after Fleſh, Cheeſe.*

*A.* Becauſe Fiſh is of a hard digeſtion, and doth eaſily putrify and corrupt; and Nuts help digeſtion, becauſe they be ſomewhat hot; Fiſh is poiſoned ſometimes, and Nuts are a remedy againſt a poiſon. And note, the Fiſh ſhould be of a clear ſtony water, and not of a cold ſtanding muddy water, and ſhould be ſod in Wine and Parſley, and ſo it hurteth leaſt.

Q.

*Q. Why is it unwholeſome to ſtay long for one diſh after another, and to eat of diverſe kinds of meat?*

*A.* Becauſe the firſt meat begins to digeſt when the laſt is eaten, and ſo the digeſtion is not equally made, and therefore the meat digeſted beginneth to corrupt. But yet this rule is to be noted touching the order of meat, that if there be any Diſhes whereof ſome are light of digeſtion, as Chickens, Kid, Veal, ſoft Eggs, and ſuch like, theſe meats ſhould be firſt eaten; but groſs meats, as Veniſon, Bacon, Beef, roaſted Pork, hard Eggs, and fryed Eggs, ſhould be eaten laſt. And the reaſon is, becauſe that if they ſhould be firſt ſerved and eaten and were digeſted, they ſhould hinder the digeſtion of the others; and the light meats not digeſted ſhould be corrupted in the ſtomach, and kept in the ſtomach violently, whereof there would follow belching, loathing, head-ach, belly-ach, and great thirſt. And by conſequence it is very hurtful too, at the ſame meal to eat Milk, and drink Wine, becauſe they diſpoſe a Man to a Leproſy.

*Q. Which is beſt for the Stomach, meat or drink?*

*A.* Drink is ſooner digeſted than meat, becauſe meat is of greater ſubſtance, and more material than drink, and therefore meat is harder to digeſt.

*Q. Why is it good to drink after Dinner?*

*A.* Becauſe the drink ſhould make the meat readier to digeſt. For if a Pot be filled with Fiſh or Fleſh without liquor, then both the Pot and the Meat is marred. The ſtomach is like unto a Pot which doth boil meat, and therefore Phyſicians do counſel to drink at meals.

*Q. Why is it good to forbear a late Supper?*

*A.* Becauſe there is no moving or ſtirring after Supper, and ſo the meat is not ſent down to the bottom of the ſtomach, but remaineth undigeſted, and ſo breeds hurt. And therefore a light and ſhort Supper is beſt, as the old Verſe doth ſhew.

*Q. Why is it naught to drink Wine faſting?*

*A.* Becauſe it doth greatly endanger the brain, and breed the Falling-ſickneſs and Apoplexy.

Q. *Why is it hurtful to drink much cold water?*

*A.* Becauſe one contrary doth hinder and expel another; for Water is very cold, and lying ſo in the Stomach, hinders Digeſtion.

Q. *Why is it unwholeſome to drink new Wine? And why doth it very much hurt the Stomach?*

*A.* One reaſon is, it cannot be digeſted, therefore it cauſes the belly to ſwell, and in ſome ſort the Bloody-flux; ſecondly, it hinders making water; but to drink good is wholeſome.

Q. *Why do Phyſicians forbid us to labour preſently after Dinner?*

*A.* For three reaſons; firſt, becauſe motion hinders the virtue and power of digeſtion; ſecondly, becauſe ſtirring immediately after Dinner cauſes the parts of the body to draw the meat raw to them, which often breeds ſickneſs; and thirdly, becauſe motion makes the Food deſcend before it be digeſted; but after Supper 'tis good to ſtir, by reaſon we ſoon after go to ſleep, therefore ſhould walk a little, that the food may go to the bottom of the ſtomach.

Q. *Why is it good to walk before Dinner?*

*A.* It makes a man well diſpos'd, fortifies and ſtrengthens the natural heat, cauſing the ſuperfluity in the ſtomach to deſcend, wherefore *Avicen* ſays, ſuch as neglect this Exerciſe fall into the Inflammation of Heart.

Q. *Why is it wholeſome to vomit, as ſome ſay?*

*A.* Becauſe it purges the Stomach of all naughty humours, expelling them, which would breed Agues, if they ſhould remain in it. *Avicen* ſays, a Vomit purges the Eyes and Head, clearing the Brain.

Q. *How comes Sleep to ſtrengthen the Stomach and the digeſtive Faculty?*

*A.* Becauſe in ſleep the heat draws inwards, and helps digeſtion; but when we awake the heat remains, and is diſpers'd throughout the body.

Q.

Q. *How comes ſome Men to evacuate clear meat?*

*A.* By reaſon of the weakneſs of Nature and Expulſion; which Diſeaſe is call'd *Lienteria?*

## Of the Blood.

Q. *WHY is it neceſſary every living thing that has Blood have alſo a Liver?*

*A.* According to *Ariſtotle*, becauſe the blood is firſt made in the Liver its ſeat, and is drawn from the Stomach by certain principal Veins, and ſo engender'd.

Q. *For what reaſon is the blood red?*

*A.* Firſt it is like the part in which it was made, *i. e.* the Liver, which is red; then 'tis likewiſe ſweet, becauſe 'tis well digeſted and concocted; but if it have a little earthy matter mixt with it, that makes it ſomewhat ſalt, as appears in *Ariſt. Lib. Meteor.*

Q. *How comes Womens Blood thicker than Mens?*

*A.* Their coldneſs thickens, binds, congeals, and joins it together.

Q. *How comes the Blood to all parts of the body thro' the Liver, and by what means?*

*A.* Through the principal Veins, as the Veins of the Head, Liver, *&c.* to nouriſh all the body.

## Of the Urine.

Q. *HOW doth the Urine come into the Bladder, ſeeing the Bladder is ſhut?*

*A.* Some ſay by ſweating, and it ſeems to be true. Others ſay it comes by a ſmall Skin in the Bladder, which opens and lets in the Urine: *Theophylact* ſays, Urine is a certain, and not a deceitful Meſſenger of the health or infirmity of Man. *Hippocrates* ſays, that Men make white Urine in the morning, and before Dinner red, but after Dinner pale, and likewiſe after Supper; for there's diverſe colours.

Q. *How doth the Leproſy proceed from the Liver?*

*A.* Becauſe (ſays *Conſt.*) the digeſtive power in the Liver cannot convert the thick ſubſtance in the four Humours but it's converted into Water only, which ſwells and huffs up a Man's belly eſpecially.

## Of the Gall and Spleen.

*Q.* *How came living Creatures to have a Gall?*

*A.* Becauſe cholerick Humours are received into it, which thro' their acidity help the Guts to expel Superfluities, alſo it helps Digeſtion.

*Q.* *How comes the Jaundice to proceed from the Gall?*

*A.* The Humour of the Gall is blewiſh and yellow, therefore when its Pores are ſtopt, the Humour cannot go into the Sack thereof, but is mingled with the blood, wandring throughout all the body, and infecting the Skin.

*Q.* *Why hath not a Horſe, Mule, Aſs, or Cow a Gall?*

*A.* Tho' thoſe Creatures have no Gall in one place, as in Purſe or Veſſel, yet they have one diſpers'd in ſmall Veins.

*Q.* *How comes the Spleen black?*

*A.* It is occaſioned by a terreſtrial and earthy matter of a black colour, as *Ariſtotle* ſays. Another reaſon is, accord ng to Phyſicians. the Spleen is the receptacle of Melancholy, and that is black.

*Q.* *Why is he lean who hath a large Spleen?*

*A.* Becauſe the Spleen draws much Water to itſelf, which wou d turn to Fat; therefore contrariwiſe Men that have but a ſmall Spleen are fat.

*Q.* *Why does the Spleen cauſe Men to laugh, as ſays Nidorus, we laugh with the Spleen, we be angry with the Gall, we are wiſe with the Heart, we love with the Liver, we feel with the Brain, and ſpeak with the Lungs, that is the cauſe of laughing, anger, love, wiſdom, ſpeech, and feeling proceeds from the Spleen, Gall, Liver, Lungs, and Brain?*

*A.* The reaſon is, the Spleen draws much melancholy to it, being its proper Seat, the which melan-

chol

choly proceeds from ſadneſs, and is there conſumed and the Cauſe failing, the Effect doth ſo. And by the ſame reaſon the Gall cauſes anger; for cholerick Men are often angry, becauſe they have much Gall. For the better underſtanding of this, note, that there are four humours in Man, *viz.* Blood, Choler, Phlegm, and Melancholy; each hath its particular Receptacle. Of a hot and dry ſubſtance Choler is engender'd, which goes to the Gall; but of a cold and dry humour Melancholy is engender'd, and goes to the Spleen; of a cold and moiſt humour Phlegm is engender'd, and goes to the Lungs for its reception, or (as Phyſicians ſay) to the Spleen; but the Blood, which is the moſt noble humour, is engender'd in the Liver, which is its proper Place.

## Of Carnal Copulation.

*Q. Why do living creatures uſe carnal Copulation?*

*A.* Becauſe 'tis the moſt natural work that is in them to beget their like, for if Copulation were not, all Procreation had e'er now ſunk.

*Q. What is this carnal Copulation?*

*A.* 'Tis a mutual Action of male and female, with Inſtrument ordained for that purpoſe, to propagate their kind; and therefore Divines ſay 'tis a Sin to uſe that Act for any other end

*Q. Why is this Action good in thoſe who uſe it lawfully and moderately?*

*A.* Becauſe, according to *Avicen* and *Conſt.* it eaſes and lightens the body, clears the mind, comforts the Head and Senſes, and expels melancholy. Therefore ſometimes through the omiſſion of this Act, dimneſs of ſight doth enſue, and giddineſs; beſides the Seed of a Man retain'd above its due time, is converted into ſome infectious Humour.

*Q. Why is immoderate carnal Copulation hurtful?*

*A.* Becauſe it deſtroys the ſight, dries the body, and impairs the Brain: it often cauſes Fevers, as

*Avicen* and Experience ſhew: It ſhortens Life too, as is evident in the Sparrow, which by reaſon of its often coupling lives but three years.

Q. *Why doth carnal Copulation injure melancholy or cholerick Men, eſpecially thin Men?*

*A.* Becauſe it dries the bones very much, which are naturally ſo. On the contrary, 'tis good for the flegmatick and ſanguine, as *Avicen* ſays, becauſe they abound with that ſubſtance which by Nature is neceſſarily expel'd. Tho' *Ariſtotle* affirms, that every fat Creature has but little Seed, becauſe the ſubſtance turns to fat.

Q. *Why don't female brute Beaſts covet carnal Copulation after they be great with Young?*

*A.* Becauſe then the Womb or Matrix is ſhut, and deſire doth ceaſe.

Q. *Why ſhould not the Act be uſed when the Body is full?*

*A.* Becauſe it hinders digeſtion, and 'tis not good for a hungry belly, becauſe it weakens him.

Q. *Why is it not good after a Bath?*

*A.* Becauſe then the Pores are open, and the heat diſperſes thro' the body; yet after bathing it cools the body very much.

Q. *Why is it not proper after Vomiting or Looſeneſs?*

*A.* Becauſe 'tis dangerous to purge twice in one day; but ſo it is, in this Act the Reins are purg'd, and the Guts by the Vomit.

Q. *Why are wild Beaſts furious when they couple, as appears in Aſſes, which bray; and Harts, who are mad almoſt, as* Hippocrates *ſays.*

*A.* Their blood is kindled with deſire, and Nature alſo labours to expel Superfluities in them, which diſpoſe to anger and madneſs; therefore the Act done, they are tame and gentle.

Q. *Why is there ſuch delight in the Act of Venery?*

*A.* Becauſe this Act is a baſe and contemptible thing in itſelf, inſomuch that all Creatures would naturally abhor it, were there no pleaſure in it, and there-

therefore nature readily uſes it, that all kind of living things ſhould be maintained and kept.

Q. *Why do ſuch as uſe it oft take leſs delight in it, than thoſe that come to it ſeldom?*

*A.* For three reaſons; firſt, becauſe the paſſages of the Seed is over large and wide, therefore it makes no ſtay there, which would cauſe the delight. Secondly, becauſe that thro' often evacuation there is little Seed left, therefore no delight. Thirdly, becauſe ſuch, inſtead of Seed, caſt out blood undigeſted and raw, or ſome other watry ſubſtance, which is not hot, and therefore affords no delight.

Q. *Whether can this carnal Copulation be done by the Mouth, ſo that Beaſts may conceive thereby, as ſome ſay of Pigeons, that by kiſſing do it, and conceive. Some ſay this is true in the Weſel or Ermine.*

*A.* According to *Ariſtotle* 'tis falſe, for tho' Pigeons do kiſs by the beak, yet they don't couple together this way, nor conceive. And becauſe the Weſel carries his young ones from place to place in his Mouth, they are of that Opinion; wherefore *Ariſtotle* ſays, whatever goes in at the mouth is conſumed by digeſtion, and if the Seed ſhould go in at the mouth, then that would be conſumed by digeſtion. The major part is plain, and the Concluſion doth hold in *Darii.*

## Of the Seed of Man or Beaſts.

Q. HOW, *and of what cometh the Seed of Man?*

*A.* There are diverſe Opinions of Philoſophers and Phyſicians in this point. Some ſay 'tis a ſuperfluous humour of the fourth digeſtion; others ſay, that the Seed is pure blood flowing from the Brain, concocted and whiten'd in the Teſticles; and ſome ſay 'tis the ſuperfluity of the ſecond or third digeſtion; but, becauſe Sweat, Urine, Spittle, Phlegm, and Choler are the like, *Ariſtotle* ſays, the Seed is always the ſuperfluity of the laſt Nutriment,

that is, of *Blood* diſpers'd throughout the Body, and comes chiefly from the Heart, Liver and Brain. An Argument of this is, becauſe thoſe Parts are greatly weaken'd by caſting Seed; and therefore it appears that carnal Copulation is not profitable or good. But ſome think this to be true by over vehement practice in this act; but moderately us'd, it is very wholeſome, as is ſaid before.

Q. *Why is a Man's Seed white, and a Woman's red?*

*A.* 'Tis white in Man by reaſon of his great heat and quick digeſtion, being rarified in the Teſticles, but a Woman's is red becauſe 'tis the ſuperfluity of the ſecond digeſtion, which is done in the Liver. Or elſe we may ſay, 'tis becauſe the Terms corrupt undigeſted blood, and hath its colour.

Q. *Doth the Seed of a Man come from the parts of the Body, or from the Humours?*

*A.* Some ſay, from the parts of the body, and that we prove, becauſe we find a lame Man begets a lame Child, and if the Father hath a Scar, the Child hath one alſo, as *Ariſtotle* alledges, *Lib de Animal.* which could not be, if the Seed did not fall from the parts of the body. Some ſay it comes from the humours, by reaſon 'tis made of the laſt nutriment, and that is no Part, but a Humour. As for lameneſs or ſcars, that proceeds from the Imagination of the Mother at the time of carnal Copulation; as *Ariſtotle* ſaith, *Lib. de gener. at. Animal.*

Q. *How comes the Imagination of the Mother to bring forth a Black a moor as* Albertus Magnus *reports of a Queen, who in the act of carnal Copulation imagin'd, a Black being painted, and being in her ſight?*

*A. Avicen* ſays, the imagination of a Fall makes a Man tall, and the imagination of a Leproſy makes a Man a Leper. So in this the Imagination is above the forming Power, and therefore the Child born followeth the Imagination, and not the power of forming and ſhaping, becauſe 'tis weakeſt.

Q. *Doth the Man's Seed enter into the ſubſtance of the Child?*

*A.*

*A.* The Seed of both Father and Mother go into the ſubſtance of the Child in the Womb, as Cream goeth to the Subſtance of the Cheeſe. Yet this Opinion doth not ſeem to be of Force; therefore, according to our Author and other Philoſophers we ſay the Seed doth not go into the ſubſtance of the Child; and 'tis proved thus becauſe that ſo the matter and the efficient cauſe ſhould be all one, which is againſt the Philoſopher. The conſequence is good, becauſe the Seed is the efficient cauſe of the Houſe, and therefore is not the material cauſe of the Child. This is proved another way, As there is the ſelf-ſame material cauſe of nouriſhment and generation, 2 *de anima*, ſo we have our being and nouriſhment of the ſame matter; but the Seed cannot be the material cauſe of nouriſhment, according to *Averrois*, therefore not of the being; and as both Seeds are ſhut up in the Womb, ſo that of the Man diſpoſeth and prepares the Woman's, to receive the Form, Perfection, or Soul, which being done, it is converted into a humidity that is breathed out by the Pores of the Matrix.

Q. *Why doth the Matrix of a* Woman *draw greedily the Seed of a Man? For, as* Averrois *ſaith, there was a Maid in a Bath where ſome Seed had been caſt, which the Maid drawing ſhe conceived with Child.*

*A. Averrois* ſays, the Womb and nature draws the Seed, as the Loadſtone doth Iron, but ſhe draws it for the perfection of herſelf.

Q. *How comes Females to have monthly Courſes?*

*A.* Becauſe they are cold in reſpect of Men, and becauſe all their Nouriſhment can't be converted into blood, a great part whereof turns to *Menſes*, which are monthly expel'd: I mean every Woman in health, and of 13 years, ſeldom any before; nay, ſome diſtempered Women hath 'em not at all.

Q. *For what reaſon don't they come before thirteen?*

*A.* Becauſe young Women are hot, and digeſt all their

their Nouriſhment, therefore have 'em not before that age.

*Q. For what reaſon do they leave at about Fifty?*

*A.* Some anſwer, that old Women be barren, and therefore they ceaſe: but a better Anſwer is, That then Nature is weak in them, and therefore they cannot expel 'em by reaſon of weakneſs; There is great ſtore of Immundicities bred in them, which lies in a lump; t is makes 'em troubled with *Coughs* and other Infirmities. Men ſhould refrain their uſe at thoſe times.

*Q. Why have not breeding Women the* Menſes?

*A.* Becauſe that then they turn into Milk, and into the Nouriſhment of the Child; for if a Woman with Child have 'em, 'tis a ſign ſhe'll miſcarry.

*Q. Why have not Females of brute Beaſts the ſame?*

*A.* Becauſe (as *Ariſtotle* and *Albertus* ſay) in Quadrupeds they turn into Hair, in Fiſh to Scales, in Birds to Feathers; wherefore you may obſerve in Beaſts the female is more hairy than the male, female Fiſh fuller of Scales, and female Birds fuller of Feathers.

*Q. Why are they term'd* Menſtrua, *from the Word* Menſis, *a Month?*

*A.* Becauſe 'tis a ſpace of Time which meaſures the Moon, as ſhe ends her courſe in 29 days and 14 hours. Now the Moon hath dominion over moiſt things, and by reaſon the *Menſes* are humid, they are call'd *Menſes profluvium*; for moiſt things encreaſe and decreaſe as the Moon does.

*Q. Why do they continue longer with ſome than others, as with ſome 6 or 7, but commonly with all 3 days?*

*A.* The firſt are colder, therefore they encreaſe moſt in them, and conſequently are longer in expelling; other Women are more hot, and therefore they have fewer, and are ſooner expell'd.

*Q. Where is the Terms retain'd before they run?*

*A.* Some ſay in the Matrix or Womb; but *Averrois* ſays, the Matrix is the Place for Generation, and

and that thoſe terms further Generation not at all. Therefore he aſſerts, that there are certain Veins about the Back bone which retain 'em; a ſign of which is, thoſe Women (at that time) have great pain in their backs.

*Q. Whether are the Menſes which are expel'd, and thoſe which the Child is engender'd of, all one?*

*A.* No; becauſe the one are unclean, and unfit for that purpoſe, but the other very pure and clean, therefore fitteſt for Generation.

*Q. Why do thoſe got with Child when they have the terms upon 'em bring forth weak and leprous Children?*

*A.* Becauſe they are venomous; ſo the Cauſe appears in the Effect, as Philoſophers ſay, the Effect carrieth the likeneſs, or the Cauſe; therefore ſuch a Child muſt needs be ill diſpoſed of body.

*Q. Why have not women theſe at one and the ſame time, but ſome in the New Moon, ſome in the full, and others at the wain?*

*A.* By reaſon of their ſeveral Complexions, and tho' all Women (in reſpect of men) are flegmatick, yet ſome are more ſanguine than others, ſome more cholerick; and as months have their quarters, ſo have Women their Complexions, the firſt ſanguine, the ſecond cholerick. One of a ſanguine Complexion hath her terms in the firſt quarter, a cholerick in the ſecond, a melancholy in the third; and ſo in the reſt.

*Q. Why have the ſanguine theirs in the firſt quarter?*

*A.* Becauſe, ſaith *Galen*, every ſuch thing added to ſuch a thing doth make it more ſuch; therefore the firſt quarter of the *Moon* encreaſeth Blood, in a ſanguine Complexion, and then ſhe expels it.

*Q. How do they come in the end of the Month?*

*A.* Becauſe moſt Women then are flegmatick, and the laſt quarter is Flegm. Or elſe it proceeds from defect, and therefore Cold works then to multiply the matter, and ſo multiply'd is then expell'd.

*Q. How happens pain and grief at that time?*

*A.*

*A.* Becauſe it's like the pain of the Strangury, in making water drop by drop: for the Strangury, by reaſon of the Drink undigeſted, offends the ſubtile paſſage of the Urine, as happens after bathing; ſo the *Menſes* undigeſted, and of an earthly ſubſtance, hurt the paſſage by which they go.

*Q. Why do women eaſily conceive after their menſes?*

*A.* Becauſe the Womb being cleans'd, they are better prepar'd for Conception.

*Q. Why do Women look pale when they're upon 'em?*

*A.* Becauſe then the heat goes from the outward part of the body to the inward, to help Nature, and expel their Terms, which deprivation of heat doth cauſe a paleneſs in the Face. Or elſe 'tis becauſe that flux is cauſed of raw humours, which when they run, they make the Face colourleſs.

*Q. Why do they at that time abhor their meat?*

*A.* Becauſe Nature labours more to expel their Terms than to digeſt, and therefore if they ſhould eat, it would remain raw in the Stomach.

*Q. Why are ſome women barren and can't conceive?*

*A.* According to Phyſicians, for divers reaſons; firſt, becauſe it proceeds ſometimes of the Man, who may be of a cold Nature, ſo his Seed unfit for generation; ſecondly, becauſe it is wateriſh, and ſo doth not ſtay in the Womb; thirdly, by reaſon the Seed of them both has not a like proportion; as, if the Man be melancholy and the Woman ſanguine, or the Man cholerick and the Woman flegmatick; for 'tis evident in Philoſophy, that the Agent and the Patient ought to have the ſame proport on, elſe the Action is hindered.

*Q. Why do fat women ſeldom conceive with Child?*

*A.* Becauſe they have a ſlippery Womb, and the Seed will not ſtay in; or elſe becauſe the mouth of the Matrix is very ſtreight, and the ſeed can't enter in, or if it do, 'tis very ſlowly, that it grows cold in the mean time, ſo is unfit for generation, and is reſolved to any fleſhy ſubſtance.

Q.

*Q. Why do thoſe of very hot Conſtitutions ſeldom conceive with Child?*

*A.* Becauſe the Seed in them is extinguiſhed or put out as Water caſt into Fire; whereof we find Women that vehemently deſire the Fleſh ſeldom conceive with Child.

*Q. Why are whores never with Child?*

*A.* By reaſon of diverſe ſeeds, which corrupt and ſpoil the Inſtruments of Conception, for it make them ſo ſlippery that they cannot retain ſeed. Or elſe 'tis becauſe one Man's ſeed deſtroys another, ſo neither is good for generation. *Albertus* ſays, the beſt thing to help Conception, is to take the matrix of a Hare beat to powder, ſo put in Drink.

*Q. Why doth Woman conceive a male Child?*

*A.* If the ſeed fall on the right of the Matrix a male Child is begotten, for that ſide is hotter than the other, and heat chiefly works to the begetting a male Child. *Albertus* ſays, If the right ſide of a Woman ſwells, 'tis a ſign ſhe goes with a male. But ſome alledge another reaſon, *viz.* when the ſeed of the Father exceeds that of the Mother, then a Male Child is begotten; If the contrary then a female.

*Q. Why doth a Woman conceive a female Child?*

*A.* Becauſe the ſeed is fallen into the left ſide of the Matrix, and that is colder than the right, by reaſon of the Spleen joyning to it which helps cold, as *Albertus* ſaith. When the Woman, after the act of Copulation does lie on the right ſide, 'tis a Boy; when on the left, a Girl; for the Seeds runs to that ſide on which the Woman lieth.

*Q. Why have ſome Women long and ſlender Children and others ſhort and thick?*

*A.* Becauſe as *Galen* and *Averrois* ſay, the Child is form'd according to the dimenſion of the Womb, wherefore becauſe ſome Women have a long and narrow Womb, their Children are long and ſlender, others on the contrary ſhort and large, therefore their Children be ſhort and thick.

Q.

*Q. Why doth a Woman ſometimes conceive Twins?*

*A.* According to *Galen*, becauſe there are ſeveral Cells or Receptacles in the Womb, wherefore ſhe may naturally have ſo many Children at once as there falls Seed into thoſe Cells: There are three in the right ſide, and three in the left; in the right ſide Boys are ingendered, in the left Girls; and in the midſt of thoſe Cells or Chambers there's another, where the Ancients aſſert Hermaphrodites to be engendered: Therefore if a Woman ſhould have more than 7 Children at once, it ſhould be rather miraculous than natural.

*Q. Why are Twins but half Men, and not ſo ſtrong as other Men?*

*A.* By reaſon the Seed which ſhould have been for one, is divided into two; and therefore they are weakly, and in truth do not often live long.

## Of Hermaphrodites.

*Q. HOw are Hermaphrodites begotten?*

*A.* There are three Cells in the Womb, one on the right ſide, another in the left, and a third in the centre, into which when the Seeds falls, an Hermaphrodite is ſaid to be *begotten* in this manner; becauſe Nature doth always tend to that which is beſt, therefore ſhe doth always intend to beget the Male, and not the Female, becauſe the Female is only for the Male's ſake: Therefore the Male is ſome time begotten in all principal parts, and yet thro' the evil diſpoſition of the Womb and Object, and inequality of the Seed, when Nature cannot perfect and end the Male, ſhe brings forth the Female too. And therefore the natural Philoſophers ſay, an Hermaphrodite is impotent in the privy parts of Man, as appears by Experience.

*Q. Why doth not Nature diſpoſe in him two ſecret parts of Man, or two of a Woman; but one of a Man, and one of a Woman?*

*A.*

*A.* Becauſe Nature ſhould then make one of them in vain; but that is againſt the Philoſophers, who ſay that God and Nature do make nothing in vain.

*Q. Is an Hermaphrodite counted a Man or Woman?*

*A.* It is to be conſidered in which Member he is fitteſt for the Act of Copulation; if he be fitteſt in the Woman's, then it is a Woman: if in the Man's, he is a Man.

*Q. Should he be baptiz'd in the Name of a Man or a Woman?*

*A.* In the Name of a Man, becauſe Names are given *ad placitum*; and therefore he ſhould be baptiz'd according to the worthieſt Name, becauſe every Agent is worthier than its Patient.

*Q. Shall he ſtand in Judgment in the Name of a Man or a Woman?*

*A.* According to the Law he ſhould firſt ſwear, before he be admitted to Judgment, which ſecret Part he can uſe, and ſo is to be admitted according to the uſe and power of that Part.

## Of Monſters.

*Q. DOth Nature make any Monſters?*

*A.* She doth, for if ſhe did not, ſhe would then be deprived of her end. For of things poſſible ſhe doth always purpoſe to bring forth that which is moſt perfect and beſt: but in the end, through the evil diſpoſition of the matter, and influence of ſome ſpecial Conſtellation, not being able to bring forth that which ſhe intended, ſhe brings forth that which ſhe can. As it happen'd in *Albertus*'s time, when in a certain Village a Cow brought forth a Calf half a Man; then the Countrymen ſuſpecting a Shepherd, would have burnt him with the Cow; but *Albertus* being ſkilful in Aſtronomy, ſaid, that this did proceed from ſpecial Conſtellation, and ſo delivered the Shepherd from their Hands.

*Q. Be they one or two?* *A.*

*A. Ariſtotle* ſaith, you muſt look unto the Heart, and if there be two Hearts, there be two Men.

*Q. Why is a Man born ſometimes with a great head and ſix fingers on one Hand, or with four?*

*A. Ariſtotle* ſaith it proceeds of ſuperfluity and abundance of matter; when there is too much matter, then he is born with a great Head, or ſix Fingers; but if there be want of matter, then there is ſome part too little, or leſs than it ought to be.

## Of Infants.

*Q. WHy are ſome Children altogether like the Father, ſome like the Mother, ſome to both, and ſome to neither.*

*A.* If the Seed of the Father do wholly overcome that of the Mother, the Child doth wholly reſemble the Father; but if the Mother's predominate, then it is like the Mother; but if he be like neither, that doth happen for many cauſes; ſometimes through the four qualities, ſome thro' the influence of ſome Heavenly Conſtellation. *Albertus* gives an Example, and ſaith, that there was on a time a good Conſtellation for begetting of Hogs, and a Child was then begotten and brought forth which had a Face like a Hog; and according to this diverſe ſorts of Monſters are brought forth.

*Q. Why are Children oftener like the Father than the Mother?*

*A.* That proceeds of imagination of the Mother in the act of Copulation, and therefore by reaſon of the ſtrong imagination in the time of Conception, the Children get the diſpoſition of the Father: as it appears before of the Queen which had her imagination on a Black-a moor; and of an Ethiopian Queen which brought forth a white Child, becauſe her imagination was upon a white Colour. And this is ſeen in *Jacob's* Skill in caſting Rods of diverſe Colours into the Water when his Sheep went to Ram.

Q. *Why do Children ſometimes reſemble more the Grandfathers and great Grandfathers than their Parents?*

*A.* Becauſe the vertue and force of the Grandfather is grafted into the Heart of the Begetter, and it may be ſaid, that ſometimes it doth proceed of the ſimilitude of the nutriture, and then the Child is formed by the ſimilitude of the Grandfathers.

Q. *Why are the parts of a Child's Body of diverſe qualities?*

*A.* This proceeds of the predomination of diverſe Elements, becauſe the Bones are made of a terreſtrial matter, therefore are hard, but the Brain and the Marrow are made of a more watry matter, therefore more ſoft; the vital and Animal Spirits are ingender'd of an aerial ſubſtance, and are principally in the Liver and Heart.

Q. *Why do Children according to the common courſe and uſe of Nature, come out of the Mother's Womb in the ninth month?*

*A.* Becauſe the Child is then fully perfect, or elſe becauſe ſome benign Planet doth reign, as *Jupiter*, who is a Friend of Nature: for according to Aſtronomers, he is hot and moiſt and therefore do temper the malice and naughtineſs of *Saturn*, which is cold and dry, and therefore for the moſt part Children born in the ninth month are healthful.

Q. *Why do Children born in the eighth Month, for the moſt part, die quickly? And why are they called the Children of the Moon?*

*A.* Becauſe the Moon is a cold Planet, which has Dominion over the Child, and therefore doth bind it with its coldneſs, which is the cauſe of its Death.

Q. *Why doth a Child cry as ſoon as it is born?*

*A.* Becauſe of the ſudden change from heat to cold, which cold doth hurt its tenderneſs. Another reaſon is, becauſe the Child's ſoft and tender Body is wring'd and put together, coming out of the narrow and ſtraight paſſage of the Matrix, and eſpecially the

Brain

Brain being moiſt, and the Head preſt and wring'd together, is the cauſe that ſome Humours do diſtil by the Eyes which are the cauſe of tears and weeping. The Divines ſay, it is for the Tranſgreſſion of our firſt Fathers, and Original Sin.

Q. *Why doth a Child put his Finger into his Mouth when he cometh firſt into the World?*

*A.* Becauſe that coming out of the Womb, he cometh out of a hot Bath, and entring into the cold, puts his Fingers into his Mouth for want of heat.

Q. *How doth a Child come into the World out of the Womb?*

*A.* He cometh forth with the Head forward; for if he ſhould come with the Thighs or Arms forward, he would kill himſelf and the Mother.

## Of the young One in the Womb.

Q. *How is the young one ingender'd in the Womb?*

*A.* The firſt ſix days the Seed hath the colour of Milk, but in the ſix days following a red colour, which is near unto the diſpoſition of Fleſh; and then it is changed into a thick ſubſtance of Blood, but in twelve days following this ſubſtance is made ſo thick and ſound, that it is able to receive ſhape and form; becauſe a fluid or running ſubſtance keepeth on until his Birth. And how he is governed every Month by the Planets, *Boetius* doth teach us elſewhere.

Q. *Doth the Child in the Womb void excrements, or make Water?*

*A.* No, and the reaſon is, becauſe he hath the firſt digeſtion which is in the Stomach, he receives no food by the Mouth, but it comes to him at the Navel; he therefore makes no Urine, but ſweats, which at beſt is but little, and is reſerved in a Skin in the Matrix, and at his birth is caſt out.

Q. *Why doth the Child come out of the Matrix eaſily after ſeven, eight or nine Months?*

*A.* Becauſe, ſaith *Galen*, when the Fruit is ripe, then the Ligaments are broken, and ſo it falls out.

O

## Of Abortion, and untimely Birth.

Q. *WHy do Women that eat unwholeſome Meats eaſily miſcarry?*

*A.* Becauſe it breeds putrified Seed in them, which the mind abhorring, doth caſt it out of the Womb, as unfit for the moſt noble Shape, which is adapt to receive the Soul.

Q. *Why doth wreſtling or leaping cauſe the caſting of the Child, as ſome ſubtile Women uſe to do on purpoſe?*

*A.* The Vapour is burning, and doth eaſily hurt the tender ſubſtance of the Child, entring in at the Pores of the Matrix. *Albertus* ſays, if the Child is near delivery, Lightning or Thunder will kill it.

Q. *Why doth Thunder and Lightning rather cauſe Young Women to miſcarry than Old?*

*A.* Becauſe the bodies of young Women are fuller of Pores, and more ſlender, and therefore the Lightning ſooner enters into their Body: but old ones have a thick Skin, well compacted, therefore the Vapour cannot enter.

Q. *Why doth much Joy cauſe a Woman to miſcarry?*

*A.* Becauſe in the time of joy a Woman is deſtitute of heat, and ſo miſcarriage doth follow. The ſame reaſon doth cauſe fear to breed it, for then the heat runs to the heart, and forſakes the Matrix.

Q. *Why do Women eaſily miſcarry when they are firſt with Child,* viz. *the firſt, ſecond, or third Month?*

*A.* As Apples and Pears eaſily fall at firſt, becauſe the Knots and Ligaments are weak, ſo it is of a Child in the Womb.

Q. *Why is it hard to miſcarry when they are come to the midſt of their time, as three, four, five or ſix months?*

*A.* Becauſe then the Ligaments are ſtronger, and well fortified, is not eaſily broken.

Of

## Of diverſe Matters.

Q. *WHy have ſome Women greater grief than other's in Child birth?*

*A.* For three reaſons, firſt, for the largeneſs of the Child; ſecondly, the Midwife being unſkilful; and thirdly, becauſe the Child is dead, and cannot be bowed. For the contrary Cauſes ſome have leſs pain.

Q. *Why has not Man a Tail like Beaſts?*

*A.* Becauſe Man is a noble Creature, whoſe property is to ſit; ſo a Beaſt cannot that hath a Tail.

Q. *Why do ſuch as keep Hot-houſes expel the Heat of the Furnace better with cold water than hot?*

*A.* By reaſon they are contrary qualities, which work ſtrongly one againſt the other, therefore the heat is eaſier expell'd from the Stone.

Q. *Why does hot water freeze ſooner than cold?*

*A.* Becauſe hot water is thinner, and gives better entrance to the Froſt.

Q. *Why is every living Creature dull after copulation?*

*A.* By reaſon the Act is filthy and unclean, and ſo every living Creature abhors it, when Men do think upon it, they are aſhamed, and ſad.

Q. *Why cannot drunken Men judge of Taſtes as well as ſober ones?*

*A.* Becauſe the Tongue being full of Pores, and ſpongy, it receives great moiſture in it, and more in drunken Men than ſober, therefore the Tongue (through often drinking) is full of bad humours, and becauſe it is ſo, the faculty of Taſte is render'd out of order: Therefore through the thickening of the mean, *i. e.* Taſte itſelf, Drink taken of Drunkards is not preſently felt, for to due feeling there is requiſite to have a due proportion of the mean. And by this alſo is underſtood why Drunkards have not a perfect Speech then.

Q. *Why have melancholy Beaſts long Ears? And why*

*are*

*are not thoſe Men wiſe for the moſt part that have long ears, but thoſe with ſhort ones?*

*A.* The Ears proceed from a cold and dry ſubſtance called a Griſtle, which is apt to become a Bone; and becauſe melancholy Beaſts do abound with this kind of ſubſtance, they have long Ears.

Q. *How comes the other to be half witted?*

*A.* Becauſe the minds and ſouls follow the bodies; for if the Senſes of the body be ſubtile, the ſoul exerciſes ſubtile operations, as well active as ſpeculative; and the contrary is in a groſs body.

Q. *How is the intellectual Soul join'd to a Child in the womb of the Mother? and how does the Man who begets it make the Matter apt and fit to receive the Soul?*

*A.* Divines ſay, that into a ſubſtance ſufficiently diſpos'd and made fit, God doth infuſe the intellectual Soul; and St *Auguſtine* ſays the like, The Soul in creating is infus'd, and in infuſing created.

Q. *Why do Hares ſleep with their Eyes open?*

*A.* Becauſe they have their Eyes ſtanding out, and their Eyelids ſhort, therefore never quite ſhut. Another reaſon is, they are timerous, and as a ſafe-guard to themſelves, ſleep with their Eyes open.

Q. *Why don't Crows feed their Young till they be nine Days old?*

*A.* Becauſe ſeeing 'em of another colour, they think they are of another kind; mean while God feeds 'em with heavenly Dew; as the Pſalmiſt ſaith, *He who doth give Beaſts their Food, and young Crows, which call upon him.*

Q. *Why are Sheep and Pidgeons mild Creatures?*

*A.* Becauſe they want Galls, which ſtir Anger.

Q. *Why have Birds their Stones inward?*

*A.* Becauſe if they were outward, they would hinder their flying and lightneſs.

Q. *How comes it Birds don't piſs?*

*A.* Becauſe that ſuperfluity which ſhould be converted into Urine is turn'd into Feathers, for there

is much moiſture in the Feathers. Another reaſon is, they are in continual motion, therefore moiſture in them is dry'd up by air or wind.

*Q. How comes a ſign and cauſe of the Male, and flat ſhort Eggs of the Female?*

*A. Hippocrates* ſays, 'tis the property of heat to aſcend from the centre to the circumference of cold. Therefore if there be any long Eggs, 'tis a ſign they have great heat, and therefore paſs into the ſubſtance of the male; for in every kind the male is hotter than the female, as Philoſophers ſay. If the Eggs be ſhort and flat, it is a ſign the heat is ſmall and undiſpers'd, and goeth into the ſubſtance of the female.

Q. *How do we hear better in the Night than by Day?*

*A.* Becauſe (as *Ariſtotle* ſaith) there is greater quietneſs in the Night than in the Day; for the Sun doth not exhale the Vapours by Night, but it doth in the Day, therefore the mean is more fit and ready; and the Mean being fit, the motion is better done by it, which is ſaid to be done by a ſound. Another reaſon is, there are motions of the Air and Sounds in the Day, more than in the Night, which hinders one another; in the Night there is ſilence, which is oppoſite to ſound, and oppoſites put one againſt the other, ſhew the better.

Q. *For what reaſon doth a Man laugh ſooner when touch'd in the Armpits than in other parts of the body?*

*A.* Becauſe there is in that place a meeting of many ſinews, and the mean we touch by (which is the fleſh) is more ſubtil there than in other parts, and therefore a better feeling. And this is true if that place be not touch'd too roughly; If you do ſo, then there is not that delight: When a man is moderately and gently touch'd there, the Spirits that are there diſpers'd run into the Face, and thence is cauſed Laughter.

*Q. How comes wood burnt converted into a black Coal, and a Bone burnt into a white ſubſtance?*

*A.*

*A.* Becauſe the Wood before it was burnt was moiſt, and ſo after burning getteth heat accidentally, and that heat is not able to conſume all the moiſture of the Wood, and therefore there remaineth ſome after the burning, and is converted into a black ſubſtance, becauſe the humidity of the Wood was ſlimy, and could not altogether be conſum'd by the fire. But a Bone of its own nature is cold and dry, having but ſmall moiſture in it, which the burning doth wholly conſume, and ſo accidentally the moiſture being conſum'd, the body waxeth white.

Q. *Why do ſome Women love white Men, and ſome black?*

*A.* There are two anſwers: Some Women have a weak ſight, and ſuch delight in black, becauſe white doth hurt the ſight more than black. The ſecond reaſon is, becauſe like doth delight in the like; but ſome Women are of a hot nature, and ſuch are delighted with black, becauſe blackneſs doth follow heat. And others are of a cold nature, and theſe are delighted with white, becauſe cold is the Mother of whiteneſs.

Q. *Why do living Creatures ſleep?*

*A.* For Neceſſity, becauſe the Inſtruments of diverſe Actions are wearied by being long awake, and by Reſt which is in ſleep they are comforted, as *Ariſtotle* ſaith.

Q. *Why are Students ready to ſleep after Dinner, if they go about to ſtudy, or if they ſolace themſelves?*

*A.* Becauſe when a Man doth apply his mind to ſtudy, the natural heat goes from the outward parts of the Body to the inward, and there it ſtrengthneth, becauſe there cometh much of it together, and cauſeth a fume to aſcend from the Meat to the Head which is the cauſe of ſleep. Or elſe we may anſwer, that when the power or virtue with which we ſleep is ſtrongeſt, the natural power is weakened; but when a Man doth ſolace himſelf by this pleaſure, the natural heat is ſpread abroad, and ſuffereth no Vapour to

aſcend unto the Brain, and ſo ſleepeth not, but is kept from ſleep by reaſon that the heat is diſpers'd.

Q. *Why do Men willingly ſleep after Labour?*

*A.* Becauſe that thro' continual moving, the heat is diſpers'd to the external parts of the body, which after the Labour is paſt, gathereth together to the internal parts of digeſtion, there to digeſt; and from digeſtion, Vapours do ariſe from the Heart to the Brain, which do ſtop the paſſages, by which the natural heat ſhould be diſpers'd to the external part; and then the external parts being cold and thick by reaſon of the coldneſs of the Brain, ſleep is procur'd. And by this it appeareth, that ſuch as eat and drink much, do ſleep much and long, becauſe great ſtore of Humours and Vapours are bred in ſuch, which cannot be digeſted and conſum'd of the natural heat.

Q. *Why are ſuch as ſleep much, evil diſpos'd and ill-colour'd?*

*A.* Becauſe that in ſleep much moiſture is gathered together, which cannot be conſumed, which is expell'd in making, and ſo it doth covet to go out thro' the ſuperficial part of the Body, and eſpecially it reſorts to the Face, and ſo is the cauſe of a bad colour, as it appeareth in ſuch as be flegmatick, who deſire more ſleep than others.

Q. *Why doth it appear unto ſome in their ſleep, that they eat and drink ſweet things?*

*A.* Becauſe the flegm drawn up by the jaws doth diſtil and drop to the throat, and this flegm is after a ſort ſweet, and therefore that ſeemeth ſo to them.

Q. *Why do ſome dream in their ſleep that they be in the Water and drowned, and ſome that they be in Water and not drowned; and this doth happen eſpecially in ſuch as are flegmatick?*

*A.* The reaſon is (as *Ariſtotle* ſaith) becauſe the flegmatick Subſtance doth run to the high parts of the Body, and then they think they are in the Water and drown'd; and when that Subſtance draweth un-

to

to the internal parts, then they think they eſcape. Another reaſon may be overmuch Repletion and Drunkenneſs; and therefore when a Man is overmuch fill'd with Meat, the Fumes and Vapours aſcend and gather together, and therefore they think that they are drowned and ſtrangled; but if they cannot aſcend ſo high, then they ſeem to eſcape.

*Q. May a Man procure a dream by an external cauſe?*

*A. Ariſtotle* holdeth that it may be done, if a Man do ſpeak ſoftly at a Man's Ear, and awake him, then of this ſtirring of the Spirits there are thundrings and buzzings in the Head, and ſo dream of that. And ſo ſome Men have dreams by divine Revelation, when it pleaſeth God to ſend any.

*Q. How many Humours are there in Man's Body?*

*A.* Four, whereof every one hath its proper place in Man's Body. The firſt is choler, which Phyſicians call *Flava bilis*, and is placed in the Liver. The ſecond is Melancholy, call'd *Atra bilis*, whoſe ſeat is in the Spleen. The third is Flegm, whoſe place is in the Head. The fourth is Blood, whoſe place is in the Heart.

*Q. What condition and quality hath a Man of a ſanguine Complexion.*

*A.* He is fair and beautiful, he hath his Hair for the moſt part ſmooth; he is bold, he retaineth that which he hath conceived; he is ſhamefaced, given to Muſick, a Lover of Sciences, liberal, courteous, and deſires not Revenge.

*Q. What properties do follow a flegmatick Complexion?*

*A.* They are of a dull Wit, their Hair never curls, they are ſeldom very thirſty, they are much given to ſleep, they dream of things belonging to the Water, they are fearful, covetous, given to heap up Riches, and are weak in the act of Venery.

*Q. What properties do follow the cholerick Man?*

*A.* He is furious and angry, quarrelſome, given to War, pale colour'd and unquiet; drinks much, ſleeps little, and deſires much the Company of Women.

Q. *What properties do follow the melancholy Man?*

*A.* He is unquiet, brown in Complexion, his Veins hidden, he eateth little, and digeſteth leſs; when he dreameth, it is of dark confus'd things; he is ſad, fearful, exceeding covetous and incontinent, unleſs he bridle his Affection.

Q. *What dreams do follow theſe Complexions?*

*A.* Pleaſant merry Dreams do follow the ſanguine Complexion; fearful Dreams the melancholy; the cholerick dream of Children, Fighting and Fire; and the flegmatick dream of Water: And this is the reaſon why a Man's Complexion is ſaid to be known by his Dreams.

Q. *What is the reaſon that if you cover an Egg over with Salt, and let it lie in it a few days, all the Meat within is conſum'd?*

*A.* The great dryneſs of the ſalt doth conſume the ſubſtance of the Egg; but in Sand, ſome ſay, they may be kept long as the Mariners do practiſe.

Q. *Why is the melancholy Complexion the worſt of all?*

*A.* Becauſe it is the dregs of Blood, which is an Enemy to Mirth, and fartheſt from the beginning of Man's Life, and bringing Old-age and Death, becauſe it is cold and dry.

Q. *Why is the flegmatick for the moſt part dull of wit?*

*A.* Becauſe that the vivacity of Wit proceedeth of Heat, ſo of Cold the contrary, which they are ſubject unto.

Q. *Wherefore doth it proceed that ſome Men die with extream Joy, and ſome with extream Grief?*

*A.* Over great Joy doth over-much heat the interial parts of the Body; and over-much Grief doth drown and ſuffocate the heat, the which failing, a Man dieth.

Q. *Why hath a Man ſo much Hair on his Head?*

*A.* The Hair of the Head proceedeth of the Vapours which ariſe from the Stomach, and aſcend to the Head, and alſo of the Superfluities which are in the Brain; and thoſe two paſſing thro' the Pores of the

the Head, are converted into Hair, by reaſon of the heat and dryneſs of the Head. And becauſe Man's Body is full of Humours, and he hath more Brains than other Creatures, and alſo more ſuperfluity in the Brain, which the Brain expelleth, it ſolloweth, that he hath more Hair than other living Creatures.

Q. *How many ways is the Brain purg'd, and other hidden parts of the Body?*

*A.* Four: the watry and groſs Humours are purged by the Eyes, Melancholy by the Ears, Choler by the Noſe, and Flegm by the Hair.

Q. *What is the reaſon that ſome bluſh and change colour, when they hear that which they would not?*

*A.* Shamefac'dneſs is a kind of Anger, Diſpleaſure and Fear join'd together; as when a Man is offended againſt himſelf, or againſt another; and therefore when we ſee or hear ſomething to be diſcover'd which ourſelves have done naughtily, or would not have known, the Anger that we conceive is greater than the Fear; and therefore the Blood runneth to and fro, and in the end remaineth in the higheſt parts of the Body, until the Spirits be quiet and pacified, and the Paſſion gone.

Q. *What is the reaſon that ſuch as are very fat in their Youth, are in danger to die on a ſudden?*

*A.* Such have very ſmall and cloſe Veins, by reaſon of their fatneſs, for that the Air and the Breath can hardly have free courſe in them; and thereupon the natural heat wanting ſome refreſhment of the Air, is put out, and as it were quench'd.

Q. *Why do Garlick and Onions grow after they are gather'd?*

*A.* It procceedeth of the great humidity which is in them.

Q. *Why do Men feel cold ſooner than Women?*

*A.* Becauſe that Men being more hot than Women, have their Pores more open, and therefore the Cold doth ſooner enter into them, than into Women.

Q. *Why are not Old Men ſo much ſubject to the Plague, as Young Men and Children?*

*A.* They are cold, and therefore the Pores are ſhut up, and not ſo open as in Youth; and therefore the infecting Air doth not penetrate ſo ſoon as when they are open, as in Youth by reaſon of heat.

Q. *What is the reaſon that Lime is ſet on fire, and on a greater heat, by caſting Water on it?*

*A.* Lime is hot of nature, and therefore when Water is caſt on it, it fleeth from the cold, and by uniting of its force, gathereth a greater heat and ſtrength, and ſo is ſet on fire. And that is alſo the reaſon that a Candle doth burn faſter in the Winter than in the Summer; for then, by reaſon of the encompaſſing cold, the heat uniteth itſelf, and gathereth the cloſer to the Tallow or Wax, and ſo doth conſume it the faſter.

Q. *Why do we caſt Water into a Man's Face when he ſwooneth?*

*A.* Becauſe that through the coldneſs of Water, the Heat may run to the Heart, and ſo give ſtrength.

Q. *Why are thoſe Waters beſt and moſt delicate which run towards the Sun riſing?*

*A.* Becauſe they are ſooneſt ſtricken with the Sun-beams, and made pure and ſubtil, becauſe the Sun hath them long under him, and by that means take away their coldneſs and groſs vapours, which they take of the Ground they run through.

Q. *Why have Women ſuch weak ſmall Voices?*

*A.* Becauſe their inſtruments and organs of ſpeaking by reaſon they are cold, are ſmall and narrow; and therefore receiving but little Air, cauſeth the Voice to be ſmall and effeminate.

Q. *Whereof doth it proceed that want of ſleep doth weaken the Brain and the Body?*

*A.* Much watching doth engender Choler, the which, being hot, doth dry up and leſſen the Humours which conſerve the Brain, the Head, and other parts of the Body.

Q.

*Q. Whereof doth it proceed that Vinegar doth ſtench Blood?*

*A.* It proceedeth of its cold vertue; for all Cold naturally is binding, and Vinegar being cold, hath the like property.

*Q. Why is the Sea-water ſalter in Summer than in Winter?*

*A.* This proceedeth from the heat of the Sun, ſeeing by Experience that a Salt thing being heated, becometh more ſalt.

*Q. Why is Smoak contrary to the Eyes?*

*A.* Becauſe in the Eyes there is a delicate and pure Cryſtalline Humour; and the Eye is alſo cold and without any colour at all, and the Smoak is groſs and hot, and by that means doth pierce the humours of the Eyes, and hurt them; and if the Eye had any colour in it, all things ſet before it would ſeem to be of the ſame colour. And becauſe the Eyes are cold, and the Smoak hot, it doth cauſe the Vapours which are contain'd in the Eyes to drop and diſtil, which is hurtful to the Eyes.

*Q. Why do Men live longer in hot Regions than in cold?*

*A.* Becauſe they be more dry, and by that means the natural heat is better conſerv'd in them than in cold Countries, becauſe the Cold doth extinguiſh the Heat.

*Q. Why is Well water ſeldom or never good?*

*A.* All Water which ſtandeth ſtill in the Spring, and is never heated with the Sun beams, is very heavy, and hath much earthly matter in it; and therefore wanting the heat of the Sun, is naught.

*Q. Why do we ſleep better and more at eaſe on the right ſide than on the left?*

*A.* Becauſe when we lye on our left, the Lungs do lye upon and cover the Heart, which is on that ſide under the Pap. Now the Heart, the Fountain of Life, being thus occupy'd and hinder'd with the Lungs, cannot exerciſe its own proper Operations, as being

being over-much heated with the Lungs lying on it, and therefore wanting the refreſhing of the Air which the Lungs do give it, like the blowing a pair of Bellows, is choak'd and ſuffocated; but by lying on the right ſide, theſe Inconveniences are avoided.

*Q. Whereof doth it proceed, that the holding of the Breath doth cauſe yexing to ceaſe?*

*A.* Becauſe the holding the Breath doth heat the internal parts of the Body, and this heat chaſeth away the Yex, being nothing elſe but a cold Air within the Body.

*Q. What is the reaſon that Old Men ſneeze with difficulty?*

*A.* Becauſe that thro' their coldneſs their Arteries are very narrow and cloſe, and therefore the heat is not of force to expel the cold; for I think ſneezing is like the Combat in the Air made by Thunder, which is caus'd of heat and cold.

*Q. Why doth a drunken Man think that all things about him doth run round?*

*A.* Becauſe the Spirits which ſerve the Sight are mingled with Vapours, Fumes, and the Wine; and then the over-much heat cauſeth the Eye to be in a continual moving; and the Eye being round, cauſeth all things about it to ſeem to go round.

*Q. Whereof doth it proceed, that Bread which is made with Salt is lighter than that which is made without it, conſidering Salt is very heavy of itſelf?*

*A.* Altho' Bread is heavy of itſelf, yet the Salt drying it, doth make it light, by reaſon of the heat which it hath, which heat doth dry, and the more heat there is in it, the better the Bread is, the lighter, and more wholeſome for the Body.

*Q. Why is not new Bread good for the Stomach?*

*A.* Becauſe it is full of moiſtneſs, and thick and hot Vapours, which do corrupt the Blood; and hot Bread is blacker than cold, becauſe heat is the Mother of Blackneſs, and becauſe the Vapours are not gone out of it.

Q.

*Q. Why doth Lettuce mak a Man ſleep?*

*A.* Becauſe they do ingender groſs Vapours.

*Q. Why do the dregs of Wine and Oyl go to the bottom, and thoſe of Honey ſwim uppermoſt?*

*A.* Becauſe the Dregs of Wine and Oyl are earthly and no way purg'd before, and therefore being of the nature of Earth do go to the bottom: but Honey is a Liquor which cometh from the Stomach and Belly of the Bee, and there is ſome ſort purified and made ſubtil; and by that means that which remains is light and hot, and therefore goes upward.

*Q. Why do Cats and Wolves Eyes ſhine in the Night, and not in the Day?*

*A.* The Eyes of theſe Beaſts are by Nature more Cryſtalline than the Eyes of other Beaſts, and therefore do ſhine as they do; but the brightneſs of the Sun doth hinder them to be ſeen in the Day Time.

*Q. What is the reaſon that ſome Men when they ſee others dance, do the like with their Head and Feet, or by ſome other geſture of the Body?*

*A.* The Anſwer is, becauſe the ſight having carry'd and repreſented unto the Mind that Action, and judging the ſame to be pleaſant and delightful, and therefore deſiring it, the Imagination draweth the likeneſs of it in Conceit, and ſtirring up the Body by the Geſtures.

*Q. Why doth much ſleep cauſe ſome to grow fat, and ſome lean?*

*A.* Thoſe which are of ill Complexion, when they ſleep, do conſume and digeſt the ſuperfluities of that they have eaten, and therefore become fat: But ſuch as are of good Complexion, when they ſleep, are much more cold, and ſo digeſt leſs.

*Q. How, and for what cauſe do we ſuffer Hunger better than Thirſt?*

*A.* When the Stomach hath nothing to conſume, it conſumeth the Flegm and Humours which it findeth moſt ready and moſt at hand; and therefore we ſuffer Hunger better than Thirſt, becauſe the heat hath

hath nothing to refresh it withal.

*Q. Why doth the Hair fall after a great Sickness?*

*A.* Where the Sickness is long, as an Ague, the Humours of the Head are dry'd up thro' over much heat, and therefore wanting Nourishment, they fall.

*Q. Why doth the Hair of the Eyebrows grow long in Old Men?*

*A.* Because that thro' their Age the Bones of the Eyelids are thin, by reason of the want of heat, and therefore the Hair doth grow there, by reason of the Rheums of the Eyes. The like doth happen in such as imagine much, because that with their heat they draw up many Humours to the forepart of the Head, where the Imagination is plac'd.

*Q. Whereof proceedeth Gaping?*

*A.* Of gross Vapours which occupy the vital Spirit of the Head; and the Senses are cold, making them ready to sleep.

*Q. What is the reason that some Flowers do open with the Sun-rising, and shut with the Sun setting?*

*A.* Cold doth close and shut, as hath been said, but the heat of the Sun doth open and enlarge. Some do compare the Sun to the Soul of the Body; for as the Soul giveth Life, and when it departeth, Death followeth: so the Sun doth give Life, and vivificate all things; the Cold bringeth Death, withering and decaying of all things.

*Q. Why doth Grief cause Men to grow old and grey?*

*A.* Age is nothing else, but a dryness; and want of Humours in the Body: Grief then causeth alteration, and alteration heat, and heat dryness; Age followeth immediately, and greyness.

*Q. Why are gelded Beasts weaker than such as are not gelded?*

*A.* Because they have lesser heat, and by that means lesser force and strength.

*Marcus*

## *Marcus Antonius Zimaras Sanctipertias's* Problems.

1. *WHY is it eſteem'd in the judgment of the moſt wiſe, the hardeſt thing to know a Man's ſelf?* Is it becauſe nothing can be known, if its Form and Perfection cannot be found? To know the Form and Perfection of a Man's ſelf, as it ſeemeth unto the Philoſopher, is a Matter hard enough; and a Man, by the Authority of *Plato*, either is nothing, or if he be any thing, he is nothing but his Soul. Or, is it becauſe it cannot be done by a reflected Action, and to reflect and look unto himſelf, is a token that he is ſeparated by the Fleſh: For he who would know himſelf, ſhould be drawn from ſenſible Affections; and how hard this is, no Man is ignorant of. Or, is it becauſe a Man liveth by Underſtanding? but the Underſtanding of a Man cannot conceive himſelf, but after the Underſtanding of Senſes, which is very hard.

2. *Why was* Socrates *eſteem'd the wiſeſt of all* Greece *by the Oracle of* Apollo, *ſeeing that by the Opinion of* Ariſtotle, *he was converſant and buſied only about morality, and nothing about Nature?*

Whether is it becauſe it is more expedient for the common Community and Uſe of Men to live well, then to contemplate; Or becauſe it ſeemeth to *Plato*, that was uſually profeſs'd of him every where, *I know one thing, that I know nothing*,

3. *Why do Men eſpecially contend and ſtrive in things of Wit?*

Is it becauſe they think that other things which are call'd Goods, are in the power of another, as the Gifts of the Body are Natures, and external and worldly Goods are ſubject unto the Rule of Fortune? whereof it cometh to paſs, that every Man can eaſily ſuffer himſelf to be overcome in ſuch things

things, as things not happening through his fault or occasion, but they think Wit to be in their own power. Or, is it because they think that the Goods of the Mind do excel all other Goods, and therefore do think it is a thing most natural to contend for that which is most excellent? Or, is it because it is a common Disease of all Men, as it seemeth unto a certain Wise Man, That every Man doth think himself more learned than he is, and therefore doth desire to perform that which he believeth without Study and Labour.

4. *Why is the cause that few Men take pains in attaining of Sciences, seeing that all Men desire to know?*

Whether it is because the Gods have put Virtue to be begotten with Sweat and Labour, as *Hesiodus* saith? Or, because the Pleasures of the Body do draw a Man's Mind from the searching out of the Truth. It is requisite for him who desireth to live in Mind, that he think and meditate of the Earth of the Body, as the divine *Plato* doth think; Or, is it because the Nature of a Man is forced to serve many ways whereof it falls out, that when things necessary do fail, the natural Desire is not brought into Action? for Nature of herself is able to contemplate.

5. *Why do Men say that Philosophy is naked?*

Is it because Truth is naked, and that there needs no colour of Words when we handle a matter of Truth; for it belongeth to Sophisters to dispute of Terms, when the sincere Truth is sought? Or, is it because they do not play the Philosopher well, which seek Philosophy for Gain and Ambition, and not for herself? Or, is it because he should be void from all worldly Affections, who desireth to endeavour himself in the Study of Philosophy; for *Aristotle* doth say, the Soul is made wise by Rest and Quietness. And it were easy for Philosophers to become rich if they would, as it appeareth by the Example of *Thales*.

6. *Why*

6. *Why do Men desire to be had in memory after their Death, and therefore some make Pyramids, Statues, Images, and diverse other Tokens and Monuments which they build and leave behind them?*

Is it because all things, as seems unto *Aristotle*, do desire to participate of some Perpetuity and Divine Being, as much as they can; and therefore if they cannot remain in Nature and Being, yet they endeavour at the least to continue in the Opinion and Conceit of Men? Or else hath Custom brought it in so, to stir up such as come after, to the End they should not degenerate from their Parents.

7. *What is the cause why Men's Desires grow without Measure about Fortune's Goods?*

It is because natural Desires, as *Seneca* saith, have an end, and such Desires which proceed of false Opinion, have no where to end.

8. *Why do Poets always assign and appoint some wise Men to be familiar with Princes; as* Homer *doth* Nestor *with* Agamemnon: Euripides, Tiresias *with* Creon: Hesiodus, Prometheus *with* Jupiter; *and* Maro, Achates *with* Æneas?

It is because that by the Law of Nature, as *Plato* doth say, Wisdom and Power doth direct our Actions to one end, and affect the same thing, love it, and seek it.

9. *Why doth* Homer, *when he makes mention of Ambassadors, talk always of the Embassy of a Commander in bare Words?*

It is because it is the Duty of Ambassadors to declare the bare Will of the Commander, and put his Sentence in Execution; and therefore 'tis certain he should add nothing; nor take away nothing: Or else, it is because the Commandment of him who doth rule, that is, of a wise Man, is put in good Order, and is presum'd to be most perfect? And therefore there should be nothing chang'd, but his Decrees and Constitutions are to be judg'd absolute and perfect.

10, *Why*

10. *Why doth* Ariſtotle *uſe exceeding brevity in moſt hard Matters?*

Whether is it becauſe it is the Cuſtom of wiſe Men to load their Words with Sentences, or elſe to the end that he would be obſcure, to fear and keep off rude Wits from reading of his Works, as it ſeemeth to the Expoſitors? Or, whether is it becauſe that in a hard Matter, and in matter of Truth many Words are ſuſpected, becauſe that Truth doth conſiſt in a few words? Or, is it becauſe it ſeemeth to the wiſe Man, in many Words there is Error often committed?

11. *Why do famous Men in any Science, when they do err in any Matter, err more dangerouſly than thoſe which are leſs famous?*

Is it becauſe that ſuch, truſting to the Skill of their own Wit, are drawn far from their own Senſes, and therefore muſt needs be deceived? *Avicen* may ſerve for a Proof of this, who for all his Fame in Philoſophy, ſaid, That a Man might naturally be brought forth of the Earth. And that famous great *Averrois*, who thought that a Maid might conceive with Child in a Bath, without knowledge of Man.

*Out of* ARISTOTLE.

Q. *Why is Man, being endu'd with Reaſon, the moſt unjuſt of all living Creatures?*

*A.* 'Tis becauſe thro' Conceit he is much given to Pleaſures, and therefore ſeeks out and weighs what Felicity is, which none can obtain without Injury.

12. *Why do Men deſire rather to ſeem good, than to be and not ſeem?*

It is becauſe Man only is deſirous of Honour, ſo it comes to paſs that every one covets to ſeem good, and yet naturally ſhuns Labour, tho' he attains no Virtue but by it. Or elſe 'tis becauſe the nature of a Sophiſter is rather to ſeem, than to be and not ſeem: but very few attain to true Virtue.

13. *Why do ſome in their Youth beget Girls, and in their middle age, or when old, beget Boys?*

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It is becauſe the Seed waxeth cold in ſuch as uſe carual Copulation too oft, and therefore in their middle age, when they grow tired, their Seed is hotter, and ſo produceth Males.

14. *Why have Children, or Boys, pleaſure in the act of Venery, ſeeing they do not caſt forth Seed?*

It is as the Philoſopher ſaith, becauſe there is certain tickling in letting out the ſpirit of breath, as 'tis in ſuch as are of age by caſting forth Seed.

15. *Why have thoſe leaſt pleaſure who uſe the act of Copulation oft?*

By oft uſing carnal Copulation the Spirit and Seed doth decreaſe and wax cold, therefore not ſo itching or tickling, which is the cauſe of delight.

16. *Why doth immoderate Copulation do more hurt than immoderate letting of Blood?*

'Tis becauſe the Seed is fuller of Spirit and Nutriment, better diſpos'd and prepar'd for the nature of the Body than the Blood, for, ſays *Galen*, the Seed is the cauſe of the ſubſtantial parts of the body, and of it the body grows, and is nouriſhed. And as he who is hungry is hurt more by taking away of bread than flour, ſo the body is more weakened by taking away Seed, than by evacuating Blood.

17. *What is the reaſon ſuch as have a very long Yard cannot beget Children?*

Whether is it becauſe the Seed is going a long diſtance, the Spirit doth breathe out, and therefore is cold, and unfit for generation.

18. *Why do ſuch as are corpulent caſt forth little ſeed in the act of Copulation, and are often barren?*

It is becauſe the Seed of ſuch goes to nouriſhing the body; for the ſame reaſon corpulent Women have but few *Menſes?*

19. *How comes Women prone to Venery in the Summer-time, and Men in Winter?*

'Tis becauſe at that time his Teſticles hang down and are feebler than in Winter; or elſe becauſe hot

Na-

Natures become lively; for a Man is hot and dry, a Woman cold and moiſt, and therefore in Summer the ſtrength of Men decays, and that of Women encreaſes, and ſhe grows livelier by the benefit of the contrary quality. And for the ſame reaſon ſome Beaſts of a cold nature lie in Dens and Holes, and thro' the frigidity of the Air receive little or no Nouriſhment, but revive again when heat comes.

20. *How comes Man proudeſt of all living Creatures?*

Whether it is by reaſon of his great Knowledge, or that (as the Philoſophers ſay) all intelligent Beings having Underſtanding, nothing remains that eſcapes Man's Knowledge in particular? Or, it is becauſe he hath rule over all earthly Creatures, and all things ſeems to be brought to his arbitrement? Or, ſhall I anſwer, That the pride of Man proceeds from his not knowing himſelf? For truly, would he remember that he is but Duſt and Aſhes, came naked into the World, born to eat his Bread in the Sweat of his Brows, and after all born to die, he would abhor Pride.

21. *How comes Man to underſtand one thing and do another?*

Is it becauſe there is the ſame Science of contrary things? or becauſe the office of the Mind is to reach at many things, and the Appetite tends to one only? And ſo a Man chiefly lives by Underſtanding and Reaſon, but Beaſts are govern'd by Appetite, Anger, and Pleaſure.

*Out of* ARISTOTLE.

22. *Why is a Man wiſeſt of all living Creatures?*

Becauſe he hath a very little Head in reſpect to the proportion of his Body; or elſe becauſe he is of a moſt perfect Nature, and therefore the habits of Virtue are moſt perfect in him. Or is it becauſe the Blood of a Man is moſt ſubtile, pure, and clean? The Blood is the Nutriture, and therefore there is great difference, whether cold or hot, thin or thick, muddy or clear: For is it by reaſon that through its own

own Conſtitutions he hath a moſt perfect ſenſe of feeling, as Experience ſhews in Men? For becauſe they have ſoft fleſh they are endued with a ſharp and quick Wit? and they whoſe fleſh and ſkin is thick and groſs are dull and ſlow; wherefore the Temper of Man ſeems moſt adapt to Prudence and Wiſdom: For this reaſon in a ſoft and tender body, the firſt and motherlier Spirit of the Soul is eaſier infus'd, and doth more willingly and ſpeedily diſcourſe; on the contrary, the hardneſs and thickneſs doth ſtop, and therefore is a hindrance that the pure blood, whereof the Spirits are engender'd, is not carried from place to place; for to every Man is given a certain portion of ſpirit to work withal.

22. *How comes moſt Womens wits unapt in good Things, and moſt prompt to naughty, as ſays* Euripides?

Becauſe of a privation, which ſeems to be coupled and join'd to her Nature; for as a Woman is a Man's hurt, ſo the faculty of a privation is always to do miſchief.

23. *Why do Men ſay a Woman's firſt Counſel ſhould be choſen?*

Becauſe (as we ſee in things that want Reaſon) their actions and motions are guided to their proper Ends by a ſuperior power; for I think that's very true which is ſaid, That there's a Providence which puts into a diſhoneſt Heart the deſire of Honeſty; and in a poor Man, the deſire of Wealth, as far as is ſufficient. So a Woman's Underſtanding, tho' ſhe knows not the reaſon of Good and Evil, is ſometimes directed by an infallible Truth, to take ſome things in hand; but ſome things they undertake of themſelves are to be let alone, as weak, and ſubject to many Errors.

24. *How comes it Women deſire to go fine, and deck themſelves, rather than Men?*

It is becauſe by Nature they are imperfect, ſo they endeavour to ſupply their Imperfection by Art; or elſe 'tis becauſe they want the beauty of the Mind,

ſo

ſo ſtudy how to adorn their Bodies.

25. *How comes it a tall Man is ſeldom wiſe?*

By reaſon the largeneſs of its Body proceeds from exceſs of heat, and abuedance of humidity: Some wiſe Men think the perfection, accompliſhment, and goodneſs of the Operation is perfected by dryneſs, which doth always go on and encreaſe till it brings us to our End; for the Conſtitution of the Body originally ſprung from the laſt humidity, but the vehemence and exceſs of heat overthrows the Judgment, and hinders Quietude.

26. *Why is a multitude of Princes or Rulers naught as* Homer *ſaith?*

Is it becauſe if the Government ſhould dwindle into Tyranny, 'tis better to be under the Yoke of one than many? Or becauſe a multitude of Rulers ſeldom regard the Good of the Publick? Hence it proceeds that, if once they diſagree, great hurt is like to befal the Commonalty. 'Tis eaſier for one Man to be well given than many, in the Government of many there wants not Strife, Debate and Envy. Wherefore 'tis juſtly ſaid by *Ariſtotle*, That a multitude of Rulers are naught: for which reaſon let there be but one Prince at a time.

27. *Why have Beaſts their Hearts in the midſt of their Breaſt, and Man inclining towards the left Side?*

It is becauſe it ſhould moderate to the cold on that ſide, for *Ariſtotle* ſays, Man hath only the left ſide cold. Or is it as Phyſicians ſay, becauſe it ſhould give place to the Liver, which is on the right ſide.

28. *Why doth a Woman love that Man beſt who had her Maidenhead?*

Is it becauſe that the matter doth cover a form or perfection, ſo doth a Woman the Male? Or is it by reaſon of ſhamefacedneſs; for, as *Plato* ſaith, *Shamefacedneſs doth follow Love.* Or is it becauſe the beginning of great pleaſure doth bring a great alteration in the whole, whereby the Powers of the Mind are much deligbted, and ſtick and reſt immoveable

moveable in the ſame? *Heſiod* adviſes to marry a Maid.

29. *How comes the Nights in the Full Moon, ſomewhat warm, ſince (according to Mathematicians) the Moon is cold by Night?*

Whether is it becauſe the Opinion of the Peripateticks ought to be prefer'd, which ſays, Every light heats in that reſpect it is reflected.

30. *How comes the Nights in Autumn colder than in Spring?*

'Tis becauſe the Air is very thin, and bodies that are rarified are very apt to receive heat or cold; as it is ſeen in Water eaſily, for Water heated doth ſooner freeze than cold, becauſe 'tis rarified by heat.

31. *How are our Bodies ſooner hurt with Cold in Autumn than in Spring?*

'Tis becauſe the Bodies which are accuſtomed to cold do in Spring receive heat, and therefore the moving or mutation is natural, and not ſurpriſing. But in Autumn they haſten from heat to cold, not being accuſtomed, and without any mean. Nature doth not endure ſudden change, *Galen* ſays.

32. *How comes hairy People more luſtful than others?*

Becauſe in them is ſuppoſed great ſtore of Excrements and Seed, as Philoſophers aſſert.

33. *How comes it that Men which have ſmall heads are naturally angry and teſty?*

Becauſe when the Head is little, (the Brain ſo of courſe) the heat of the Heart cannot be moderated with the heat of the Brain as it ought to be; and Anger proceeds of the boiling of the Blood about the Heart, thro' ſomething vexatious.

34 *How comes the Fundament of a Man to cloſe after he hath made water?*

Becauſe the Air runs preſently to fill that which is empty, and ſo the parts of the body are altered by the coldneſs of the Air, which cauſes trembling.

35. *Why have ſome Men died through grief, ſome thro' joy, but more thro' anger?*

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Because joy cools the very inward Guts; grief or sorrow do suffocate and choak the inward parts, and cool the outward, but anger heats both, while heat remains, Life and Nature doth so too, because the Soul is counted the Life and Natural Heat.

36. *How doth the Voice change in People when they begin to have Seed?*

It is because that heat is the beginning of Veins and Blood, as *Aristotle* saith against the Physicians; and thereupon it raiseth, that because the change of the Excrements of Seed is made in the highest part of the Body, the Voice as being above, makes it manifest. And thereupon it is that the Voices both of Men and Women do change when they begin to have Seed.

37. *How comes it that when a Pot full of boiling Liquor is seething, yet the bottom is cold?*

It is because the hot Vapours ascend upward; and therefore when the uppermost Water is hot, the bottom at the same time is cold, by reason of the coldness of the Water adjoin'd unto it.

38. *Why is the Grain which we find in the Ants holes, and gathered in Summer-time, gnawn at one end?*

It is because they are directed of Nature to gnaw and consume that end where the vertue of seeding is, for fear it sprout again, lest by the sprouting and growing, they would be depriv'd of the Nutriment belonging necessarily unto themselves?

39. *Why do Children love their Mother more frequently than the Father?*

It is because they take great pains with them; or because of the great certainty which they have of themselves, as *Aristotle* saith.

40. *Why is not the Father as well beloved of the Son, as the Son is of the Father?*

It is, as the Wisemen say, because Love does not go backward, but always forward; because Love doth by Nature serve such a Life to continue the kind, where it comes to pass, that our natural Desire neglecting

lecting things paſt, looketh to things to come. Or, it is (as the Philoſopher ſaith) becauſe the Father hath ſomewhat of his in the Son, the Son nothing of his Father.

41. *Why do Children, for the moſt part, rather reſemble the Mother than the Father, ſeeing (as* Ariſtotle *ſaith) the Mother doth not concur activity in the begetting of the Child?*

Whether is it becauſe all ſimilitude and likeneſs in Mankind and Nature are virtually contained in the Seed of the Father; whereby it is, for the moſt part, the Son is like neither, but the Grandfather, or great Grandfather; and ſometimes like none of the Family? Or, is it becauſe this doth proceed of a ſtrong Imagination, in ſuch as are wont wonderfully to love their Wives; for, as *Avicen* doth affirm, the Body is ſomewhat changed by Affections, which are called *Affectus animalis*; for they do print deep impreſſions in natural things, as it doth happen that the Child doth repreſent him whoſe Portraiture and Image was foreconceived in the Act of Carnal Copulation of Men and Women. But ſome of the Vulgar ſort, who know not the Cauſes of things, are not content with this Doctrine, but the Wiſe agree and ſend unto it. And therefore it cometh alſo to paſs, that the blood runneth and goeth to the external parts in him who caſteth Conceits of red things in his Mind. And ſo Mens teeth are ſet on edge when they ſee another eat ſower things; And when we ſee another diſeaſed or grieved in any part, the ſame part in us doth languiſh and grieve, and often alſo the Conſtitution of the body is changed thro' exceſſive Fear.

42. *Why are Aſſes more nimble, as the Proverb is, when they are young, than at any other time?*

Whether is it becauſe their Nature and Conſtitution being melancholy from the beginning, it is requiſite there ſhould be a Temperance with the recompence of contrary qualities; for Melancholy by nature is cold

cold and dry, but when they are young, they are hot and moiſt? This alſo we ſee in melancholy Children; they which in their Childhood are of great Wit, and before it be look'd for are of great Wiſdom, inſomuch that you may hope and promiſe any thing in time to come, whoſe Wit nevertheleſs, in progreſs of time, doth decay and fade. Be therefore (ſaith the *Greek*) naught, to the end that thou may'ſt live, for the Nature of ſuch is moſt ſhort.

43. *Why be there no Aſſes in* Pontus *and* Scythia?

Is it becauſe there Nature is moſt impatient of cold, as the Philoſophers do ſay?

44. *Why are Clergymen and women moſt covetous?*

Is it becauſe the habit of Virtue is bred of many Actions, and therefore ſeeing that Prieſts want Wives and Children, they are forced no ways to ſpend their Goods, and yet are accuſtomed to take and receive, and ſo become covetous? For as the Philoſopher doth ſay, ſuch as every man's Actions are, ſuch doth he become. The Nature of Women (as we have often ſaid) is imperfect, therefore they think it impoſſible fully to ſatisfy themſelves; and therefore they gather together and keep that by which means they may help their need; and by Induſtry and Art they covet to get that which Nature doth not give them. And for the ſame reaſon (I ſuppoſe) old Men give themſelves to Covetouſneſs; for wanting, and being deſtitute of Helps by Age and Nature, they gripe after the goods of Fortune, that with them they may provide for themſelves againſt all Wants.

45. *Why do wounds grieve leſs in war than out of war?*

Is it becauſe the Powers of the Soul bend another way; for as the Philoſopher doth ſay, if our Mind be ſtrongly fixed on others matters, we do not ſee thoſe things which are before our Eyes? Or, whether is it by reaſon of Anger, which, as wiſe Men ſay, doth heat the internal and external Parts; and,

*Ar-*

*Ariſtotle* affirms, with the heat the Soul works all things? and therefore it happens that the angry Man grows but ſlowly after his Wound, and therefore alſo doth leſs grieve and heat.

46. *Why do we wonder at an Eclipſe of the Sun and Moon, and not at all at the Generation of Planets and Beaſts by Seed?*

Whether is it becauſe our Admiration ceaſeth in things which are uſual, and our Mind neglected to ſearch out the truth in ſuch things, but that which happens ſeldom, doth ſtir us up to wonder; and induceth the Underſtanding to ſearch out the cauſe.

47. *How comes it that the Head-ach, dulneſs of Memory, and an evil diſpoſition of Imagination, doth follow the long detaining of the Seed?*

Is it becauſe it doth hinder and make heavy the Brain by exceſs of Seed? or becauſe the Seed long kept, getting ſome venemous Quality, and therefore the fume and vapour of it doth hurt the Head?

48. *How comes it that Prieſts and Monks fear and abhor Death more than any Men?*

Is it becauſe they are by Nature cold and melancholy? Or becauſe they perceive themſelves to periſh utterly? For when they are out of this World, they neither continue in their own Nature, nor in Poſterity.

49. *Why if Trees fall their Leaves, and Beaſts their Hair and Feathers, they receive them again, and if a Man become bald, his Hair groweth no more?*

Is it becauſe the time of the Year doth bring that change of Bodies; ſo that in the firſt change there followeth an interchangeable courſe one after another? and Beaſts receive their Feathers and Hair, and Trees their Leaves; but baldneſs cometh to a Man through Age, and Nature giveth no coming again to Age.

50. *Why do Summer end all Diſeaſes?*

If Force and Nature be ſtrong it ſhall find Air moſt fit for Reſolution and Digeſtion, and expulſion

of Superfluities, if weak and overthrown, the heat doth overthrow it more. It doth loosen weak Bodies, and therefore there cometh nothing unto the sick Body but Death.

51. *Why if a Man put his Hands into the Water in Summer, is he colder if the Water be moved, than when it standeth still?*

Is it because that part of the Water which touch his Hands, is hot by the heat of his Hands: For every Agent which doth communicate with the Patient in the things whereon he worketh, in doing doth suffer again, and the Water being mov'd, it is necessary that the parts of it which are rarified, be scatter'd abroad, and others more cold succeed them.

52. *Why do some which have an evil Complexion and Constitution of Body, live longer than some others which are of a sanguine and better Nature?*

Whether is it thro' bad Government and Order? Or because there is some hidden cause in those Dispositions? for, as *Averrois* saith, the number of the Elements is infinite in Works of Nature, the which none besides the Author of Nature doth understand.

53. *What is the cause, as Physicians say, that the suffocation of the Matrix, which happens to Women through Strife and Contention, is more dangerous than the detaining of the Flowers?*

Whether is it because that by how much the more an Excrement is perfect, so long as it doth continue in its natural Disposition, by so much the more it is worse when it is remov'd from that, and drawn to the contrary quality; as it is seen in Vinegar, the which is sharpest when 'tis made of the best Wine. And so it happens, that the more Men love one the other, the more they hate when they fall to Variance and Discord.

54. *Why doth the Land which standeth still, seem to move unto such as sail by Sea?*

Is it because the nutriment of the Sense of Seeing is accidentally moved when the Ship is moved whereby

whereby the likeneſs and ſimilitude of things perceiv'd and receiv'd with the moving?

55. *Why do we love our Sight above our Senſes?*

Whether is it (as *Ariſtotle* doth ſay) becauſe it both ſhews us the difference of things, or becauſe its Knowledge is more drawn from material Subſtance? Or, is it becauſe the divine force of Love is placed in that Senſe, as *Plato* ſaith.

56. *Why do we not judge a Staff to be broken in the Water, ſeeing it doth ſo appear in the Senſe of ſight?*

Whether is it becauſe we perceive by the Senſe of feeling and touching, that the Sight doth err? Or, is it becauſe we do not judge with the ſame power as we do imagine with? An Argument of this, becauſe the Sun doth ſeem to be but a foot round. And by a trick and moving of the Finger, one Finger doth ſeem two, yet we do not yield they be two.

57. *Why do we put our Hands over our Eyes when we will ſee any thing afar off?*

Is it becauſe the Light ſhould not be diſpers'd? and ſo *Ariſtotle* ſaith, that thoſe which have their Eyes ſtanding out, cannot ſee far? and contrary, ſuch as have them hollow in their Head can ſee far, becauſe the moving of the Sight is not ſcatter'd.

58. *Why can ſome ſee the Object before their Eyes afar off, better than if it be near to the Eye?*

Is it becauſe things which may be ſeen, cannot be ſeen but by the means of the bright Eyes? and weak Eyes do want more plenty of light than ſtrong Eyes. But the Object being put far off from the Senſe of the Sight, in the diſtance from the thing ſeen, doth require a greater light than good Eyes need; and the further the Object is, the more light there is in the diſtance betwixt the Object and the Sight; or elſe becauſe the Motion which proceedeth from an Object far diſtant unto a weak Senſe is weak, which the Senſe can well endure. But the Motion which is hard by, is ſtrong, which a weak Eye cannot ſuffer; which is eaſily ſeen in old Men, which by rea-

ſon of their Weakneſs do ſee afar off, and can read ſmall letters in the light of the Sun, which notwithſtanding cannot hard by them ſee, nor read at the light of a Candle, nor the Moon.

59. *How do ſome People diſcern Things near 'em and not at a diſtance?*

'Tis thro' the weakneſs of the Sight? for in ſuch the power of ſeeing is very weak; therefore they do need a ſtrong moving; as 'tis alſo in ſuch as have their Eyes ſtanding out, who cannot ſee far.

60. *Why do ſuch as would ſhoot aright wink with one Eye?*

Becauſe the ſight is more ſtrengthened and united, and ſo fitter to perform this Action.

61. *Why are ſuch as have been long in the dark, if on a ſudden they come into the light, half blind?*

It is becauſe Nature can't endure thoſe ſudden mutations; or becauſe the ſpirit of the ſight is ſmall and weak, and therefore is glad of the like, and ſo diſſolves when they come into the light? Or elſe is it becauſe of the deſire of that light they wanted before, which when they behold too earneſtly, their ſight is weakened as it happens in ſome who have a long time endur'd Famine, and then eating greedily, take more than the can digeſt, and ſo periſh.

62. *Why do ſuch as are purblind for the moſt part write ſmall, when (one would think) 'tis a property belonging chiefly to ſtrong Eyes?*

Becauſe things hard by ſeem great, and ſuch are wont to write with their eyes cloſe to the Paper; elſe they always write winking; for if they write with their eyes wide open, their Sight being diſpers'd would wax dim, and ſo by winking they diſcern more readily; and ſince thro' winking the paſſage of the Sight is rendered narrow, they muſt of neceſſity make a ſmall letter.

63. *For what reaſon doth a Man ſee better in the Night if he bows his Head towards the Ground, than if he ſtood upright.*

Becauſe the obſcure Vapours which makes the Air dark are thicker above then near the Earth, and ſo hinder the ſight more being diſtant than near the Ground. Or is it becauſe the light of the Stars being diſpers'd thro' the Air, cauſe a reflection near to the Earth, tho' weakly, and ſo by that means doth reflect a light on the ſurface of the Earth.

64. *What is the cauſe that if a Man has committed an evil Fact, he cannot diſſemble it in his Countenance? For the Poet ſays, O how hard is it not to bewray a Fault with the Countenance?*

Is it becauſe the eye is Meſſenger of the Heart, as a Glaſs in the Mind, wherein all things do ſhine: Or as 'tis the weakeſt part of the Body, and fulleſt of paſſages; for which reaſon all alterations which begin in the Heart, go directly to the Eyes.

65. *How comes gaping to ſtop the hearing?*

Becauſe the Inſtrument of Hearing ends at ſome ſpiritual parts, whereby it comes to paſs that it is ſhaken or moved together as that ſpiritual part as oft as it moves the air. Or 'tis becauſe much air doth enter in at our Ears when we gape, therefore ſenſe and motion can't be perceived for its thruſting at the Ear. The Noſe is the air, ſo that when the air within the ear is weakened, and that without doth enter, of neceſſity one hinders t'other.

66. *Why can nothing be the cauſe of its own generation and corruption?*

Is it becauſe the mover muſt be before the thing moved, and the engenderer before the things engender'd, or that it is impoſſible to be before itſelf.

67. *How comes Women's Bodies looſer, ſofter and leſſer than Mens? And why do they want Hair?*

By reaſon of their Menſes, for with them their ſuperfluities go away which would produce Hair, and where the Fleſh is fill'd, conſequently their Veins are more hid than Mens.

68. *What is the reaſon that when we think upon an horrible thing we are ſtricken with fear?*

It is becauſe the conceit, thinking and underſtanding of Things, have Force and Virtue? For *Plato* ſaith, the reaſons of Things have ſome Affinity with the Things themſelves: for the Image and Repreſentation of cold and heat, is ſuch as the nature of the Things are, as the Philoſopher had ſaid. Or is it becauſe when we comprehend any dreadful Matter, the Blood runneth to the internal Parts, and therefore the external Parts are cold, and ſhake with fear.

69. *Why cannot a company or multitude of Women be led under a Captain without a tumult?*

Is it becauſe they are unconſtant by Nature, and for the ſame reaſon the Philoſopher would appoint no ſhepherd over Goats, becauſe they are unſtable by nature; Or, is it becauſe a Woman is more prating, worſe tongued, and more back-biting; alſo complaining and leſs wiſe, and more lying than a Man?

70. *Why doth a Raddiſh root help Digeſtion, and yet itſelf remain undigeſted?*

Whether is it becauſe its ſubſtance conſiſteth of diverſe parts, for there are ſome thin parts in it, which are fit to digeſt meat, the which being diſſolved, there doth remain ſome thick and cloſe Subſtance in it, which the heat cannot digeſt.

71. *Why do ſuch as cleave Wood, cleave it eaſier in length then overthwart?*

Whether is it becauſe in wood there is a grain, if it be cut in length, as it is to follow the hair in cloth, which doth go on in length, whereby in the very cutting, one part draweth another faſt by it?

72. *What is the reaſon, that if a ſpear be ſtricken on the end, the ſound cometh ſooner to one which ſtandeth at the other end, than to one which ſtandeth nearer to him which ſtriketh?*

Whether it is becauſe (as it hath been ſaid) there is a certain long grain in Wood directly forward, filled with Air; but croſs, or on one ſide there is none?

none; And therefore a beam or ſpear ſtricken on the end, the air which is hidden receiveth a ſound in the aforeſaid grain, which ſerveth for the paſſage of the air. And therefore ſeeing the ſound cannot go eaſily out, it is carried unto the Ear of him who is oppoſite to him, and thoſe paſſages do not go from ſide to ſide, and therefore the ſound cannot be diſtinctly heard.

73. *Why be there not famous Men in every faculty in our Age?*

Is it becauſe the nature of Man decayeth in our age? and as *Solinus* ſaith, Succeſſion being corrupted, the progeny of our age is worſe by birth? or is it becauſe ſuch are not eſteemed of Princes; for take away the reward due unto Virtue, and no Man will embrace it? or is it ordained by nature, that Men do always complain of the preſent time.

74. *Why are Flatterers in great credit with Princes?*

Is it at *Plutarch* ſaith by the Authority of *Plato*, becauſe they love themſelves? too much immoderate love of themſelves cauſeth them to admit Flatterers, and to give them credit? or whether is it, as I think, becauſe they want the light of reaſon, for among birds, ſome through the corruption of their nature, delight in ſtinking meat; and whom the day doth blind, the night doth lighten.

75. *Why have Philoſophers, for the moſt part, in theſe days evil conditions?*

Is it becauſe they are eſteemed of Princes? Or is it becauſe of the Philoſophy itſelf, they are accuſed of Crimes and think therefore that they receive ſuch a reward, and therefore they are compelled to forſake Virtue, and follow Vice? or elſe deceived through error, they think they have challenged all the garments of Philoſophy, when they have ſnatched to themſelves ſome of her rags; and therefore they are by us rather called Sophiſters than Philoſophers; for certainly, a Philoſopher ſhould be of a ſtout courage in all reſpects, and in

all fortunes, for they reaſon badly, and therefore they ſhould give themſelves unto Philoſophy, becauſe they would be honoured of Princes. And their deſire is not ruled by nature, but by errors, and they are thruſt forward with ſtreams of falſe credulity.

76. *Why do ſuch as are angry wax pale in the beginning and afterwards red?*

It is through the deſire of revenge for that which grieveth, that the heat and blood are called unto the heart, and therefore of neceſſity the external parts are pale; when they are determined to put that in execution which they deſire, the heat and blood do run into the outward parts, and then they are greatly to be feared and taken heed of.

77. *Why do Serpents want a Yard and Stones?*

Is it becauſe they want thighs, and therefore do want a yard, and they want ſtones becauſe of the length of the body.

78. *Why can Serpents turn their Heads backwards, and the reſt of their body ſtand ſtill?*

Whether is it becauſe (like unto thoſe creatures which are called *Inſecta*) they are made of a winding compoſition, and have their joints flexable, and made of griſtles; and this is the reaſon in ſerpents, and alſo becauſe they may avoid all thoſe things which hurt them, for having no feet, and being long in body, they cannot eaſily turn them, whilſt they bow againſt thoſe things which are behind them. It were to no purpoſe to lift up their head, if they could not exerciſe anger.

79. *Why is a Camelion changed into many colours?*

Whether is it, as it ſeemeth unto the Philoſopher, becauſe he is the ſlendereſt of all footed beaſts engendred of eggs, and is ſtark cold for want of blood, the cauſe is to be referred unto the quality of the mind: Tho' overmuch coldneſs he is of ſo many colours; or it is the property of fear to bind faſt through want of blood and heat.

80. *Why*

80. *Why are the thighs and calf of the legs of Men fleſhy ſeeing the thighs of beaſts are not ſo?*

Is it becauſe Men only go upright, and therefore Nature hath given the lower part corpulency, and hath taken it away from the upper? and therefore ſhe hath made the buttock, the thighs, and calf of the legs fleſhy.

81. *Why doth very fat beaſts wax old quickly, and ſoon die?*

Is it becauſe they have but little blood, ſeeing that much of it is drunken up with the fat; and thoſe which have but a ſmall ſtore of blood, are apteſt to die; for death is a want of Blood.

82. *Why doth Man only go upright?*

Is it becauſe he is moſt hot of nature; or is it becauſe his ſubſtance is divine? The part of divine things is to underſtand and be wiſe; which could not eaſily be, if a Man had a great maſſy body; for heavineſs doth make the underſtanding and the ſenſe flow.

83. *Why is the fleſh neareſt the bone ſweeteſt?*

Whether is it becauſe it receiveth temperature thro' the quality of the contrary? for the nature of fleſh is hot and moiſt, and the nature of the bone is cold and dry, and therefore betwixt contrary extreames there muſt needs be a mean.

84. *Why is it forbidden to talk when we eat?*

Whether is it that before the wezon, by the which we eat and drink, the artery is put, by the which air and breath goeth into the lungs, and this artery is moleſted with meat or drink moleſted into it? Yea, Nature hath provided for this a little flab which doth cover the artery, the which opens when we ſpeak; and therefore meat can eaſily get into it, whereof followeth choaking and coughs: Or whether is it becauſe ſpeaking doth hinder the chewing of the meat, and therefore the meat is not well digeſted?

85. *Why doth Wine mingled with Water make a Man ſooneſt drunk?*

Whether is it becauſe the water doth cauſe the wine to run hither and thither, penetrate the more; and that is the reaſon that muſt, as *Avicen* doth ſay, doth ſooner make a Man drunk than wine; becauſe that the water mixed with it doth make it penetrate.

86. *Why are Noblemen, and ſuch as are placed in high Dignity troubled with the Gout?*

It is becauſe they cram diverſe ſorts of meats even to the full? And the Phyſician doth affirm, That there is nothing worſe than at one time to take diverſe ſorts of meat, and then to be a long time in eating and drinking of them; for the firſt is half digeſted before the other come, and therefore ſuch as remain long undigeſted, breed raw and naughty humours, which run into the joints? Or whether it is by reaſon of overmuch pure wine, and too much idleneſs, and exerciſe done out of due ſeaſon; or is it through the overmuch uſe of letchery, which waſteth and killeth digeſtion?

Theſe things are greatly to be feared, *Plotinus* ſaith, leſt we become ſtocks or brute beaſts; for like unto brute beaſts they are given to gluttony and the belly.

87. *Why are they taken with ſudden Death which are loaden with overmuch fat, and eſpecially when they are young?*

Whether is it becauſe their Veins be ſtreight, and therefore are ſtopt with the fat, that the Spirits cannot have free courſe? whereupon the heat which is bred within them doth kill them, becauſe they cannot receive the cooling of the Air. And therefore (as the Phyſicians ſay) they would greatly fear leſt their Veins break, or their natural heat be ſuffocated.

88. *Why can ſuch be hardly let Blood that are very fat and not without great danger?*

Is it becauſe they have very ſlender Veins, and thoſe hidden? Or becauſe all fat is without Blood, as it ſeemeth unto the Philoſopher.

89.

89. *Why (as* Ariſtotle *doth affirm) are the ſenſible powers in the Heart, yet if the hinder parts of the Brain be hurt, the Memory payeth for it; if the forepart, the Imagination; if the middle, the cogitative part?*

Is it becauſe the Brain is apppointed by Nature to cool the heat of the Heart? Whereof it is, that in divers of its parts it ſerveth the powers and inſtruments of the Heart, for every Action of the Soul doth not proceed from one meaſure of heat.

90. *Why doth it happen for the moſt part, that Children which are not lawfully begotten, are whiter, and ſubtiler, and more like the Parents than others?*

Is it becauſe the powers of the Mind of the Parents are vehemently bent in the Act of Copulation? Such do love exceedingly, and therefore ſeeing that their Affections be not diſtracted, the Child by Nature ſhall not vary from them, and this is moſt true, when they go together with tranquility of Mind; for if it be with Fear or Grief, the Children be unlike.

91. *What is the reaſon ſeeing Death is by Nature, yet it is more terrible unto Men than unto all other living Creatures?*

Is it becauſe the Nature of Man, as the Philoſopher ſaith, hath purchas'd the mean, not only of living, but alſo of well living? For Mankind only is Partaker of ſupernatural Things; other living Creatures have regard unto that only which they ſee, wherein, as *Pliny* doth ſay, the Goodneſs of Nature doth ſuffice, which is to be preferred before all other things; and therefore they do not think of Glory, Wealth, Ambition, nor of Death, wherefore ſeeing that Man is depriv'd of a more noble Life, when he dieth, Death is unto him, above all other, moſt grievous: Or, is it becauſe all other living Creatures regard only things preſent, and Man only foreſeeth things to come?

92. *If Death comes by Nature, why is it judg'd the laſt of all terrible things?*

Whether is it, as it ſeemeth unto the Philoſopher, becauſe it is the laſt, and nothing elſe doth ſeem good or bad unto mortal Men? Or, is it becauſe we inveigh againſt Nature, who is the beginning of Neceſſity, and not the nature of the form, or the end from which that which is good is deprived, the which all things do deſire? Or peradventure, doth Death ſeem the moſt terrible of all things, becauſe they mean ſo to live, that they thought to be immortal? Or doth it ſtrike a fear only unto them which live a naughty Life? For unto ſuch as live a virtuous life, Death is not grievous; as the Poet ſaith, *Death is the end of a Priſon obſcure.* Or, be they griev'd becauſe they are ſeiz'd with a violent and untimely Death? For ſuch as die when they come to old age, do for the moſt part die without Fear and Grief; for truly Nature is a Candle ready to be put out. And as *Plato* doth ſay, of all ſorts of Deaths, that which doth come by Nature is moſt light, which happeneth rather with pleaſure than colour.

93. *Why ſeeing that a Man is the end of Nature, is he of ſo ſhort Life in reſpect of other living things, as Poets do complain by the example of the Crow?*

Whether is it becauſe that thoſe, or Makers, conſulting of our kind, the perfection of frail things is not meaſured at all by continuance of time, as the Philoſopher ſaith? is it far better to be very joyful for a ſhort ſpace, than a long time meanly or lightly glad? Or, whether is it becauſe that nature of things poſſibly doth always make that which is beſt? and it could not be that the Conſtitution of Man's Body could be convenient and fit for long continuance, and the operations of the Soul: For by the Authority of the Wiſe there is required another temperature; firſt for Life, and then for the Works of Life. Whether ſhould they make uſe of a long Life, and the worſe; or of a ſhorter, and the better? It ſeemeth good unto them, ſaith

ſaith *Plato*, to prefer a ſhort Life and a good, before a long Life and a bad.

94. *Why doth Nature bring forth Men naked, and without Defence?*

Is it becauſe Nature doth nothing without reaſon, or in vain? ſeeing that a Man is moſt wiſe, he can uſe many Inſtruments to help himſelf withal; the Hand is not one Inſtrument but many. And therefore they think amiſs, as the Philoſopher affirmeth, which ſaith that Man is the nobleſt of all Creatures, and yet in worſe caſe than all, becauſe he is naked and weaponleſs, for other Creatures keep their common help, and cannot change it by any means, but Man can change his Weapon, at his pleaſure; for the Hand is a Hoof, a Horn, a Spear, a Sword, and every other kind of Weapon; ſeeing then that a Man is endued with Underſtanding and hath a Hand given him by Nature, he cannot complain of his Nakedneſs and Condition. Whether was the Excellency of the Subſtance of which Mankind was made, fit and convenient for Horns, and ſuch like?

95. *Why is Wine, put in a Veſſel of Water mingled with Salt petre very cold?*

BecauſeSalt-petre is preſently *actu* cold, tho' it have power to be hot; and the Water mingled with it is colder than the Wine. Now a thing which is more cold doth make a thing leſs cold than it was; and therefore the Wine put into ſuch a Veſſel is cooled the better. I have ſometimes anſwer'd, that it proceeds of the *Antiperiſtaſis*, that is, by a repulſion, whereby heat or cold is made ſtrong, and every contrary by its contrary: but Salt petre is not hot *actu*, but in *potentia*; and therefore having power only to be hot, and is not hot indeed, it cannot work by that contrariety? for it is *actu* cold, as the feeling can judge.

96. *Why*

96. *Why hath Philoſophy ſeem'd a wonderful and a divine Thing to ſome?*

Whether is it becauſe that as Medicine is the perfection of the Body, ſo Philoſophy is the perfection of the Soul; as *Themiſtius* ſaith? Or, is it becauſe the body of Philoſophy doth increaſe and further us in our Duty towards God, and make our Zeal more fervent? For thoſe things being perfectly known which God hath done, they turn Mens minds and hearts to praiſe and admire him; this Admiration, Faith, Hope, and Charity do follow: Or, is it becauſe it affords pleaſure and delight through the certainty and ſincerity of it?

97. *How comes Tyrants to hate learned Men?*

'Tis by reaſon of the unlikeneſs of manners; for ſo it hath always been, that Wiſdom hath been injur'd by bad manners. Or do they ſuſpect their fomenting Sedition and Tumults in the Cities where their Doctrine comes? Or becauſe they reprehend their Faults; For, as *Plato* ſaith, Poets have great force and ſkill either to praiſe or diſpraiſe; and every Man that has any regard to his credit ſhould take heed how he offends a Poet.

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## *Alexander Aphrodiſeus*'s Problems.

1. *Why did* Homer *call Men* Polycrotapius; *of the hoarineſs of the Temples?*

Becauſe there chiefly his grey Hairs begin; for the fore part of the Head hath more moiſture and flegm in it than the hinder.

2. *Why is only the forepart of the Head bald?*

Becauſe 'tis looſe and ſoft; and therefore ſeeing the Hair wants nouriſhments by reaſon of its natural dryneſs, it eaſily falls into thoſe parts; it doth not ſtick as behind, where the Head is moiſt and thick.

3. *From what doth Baldneſs proceed?*

From

From dryneſs; whereof ſuch as have curl'd Hair are ſooneſt bald, and are grey Headed very late, by reaſon of the dryneſs which conſumes the ſuperfluous flegm: They are watchful beyond others, becauſe Sleep cometh of humidity; as is plain in Children, who are moiſt and ſleepy, and full of Excrements. Such as have ſofter Hair, as thoſe with a moiſt Head, are of a contrary diſpoſition, being ſeldom (or never) bald. Sometimes baldneſs happens thro' ſome Diſtempers, as the *Gout* and others, and ſuch are ſoon bald, ſleepy, and have much ſuperfluity. The hoary Hairs be the whiteſt, becauſe they follow the colour of Phlegm, whence they proceed; they are ſometimes almoſt yellow, when the Phlegm is mingled with Choler.

4. *Why are cold Men full of Excrements, and very watchful?*

Becauſe they are cold and weak by nature, have a bad digeſtion, and ſo gather many Excrements by the Pores and open paſſages of the Body; ſince they are dry, they are likewiſe very watchful, by reaſon their Bodies are hard and ſtiff. Children, notwithſtanding the interlacing of their Pores, and ſoundneſs of their Bodies, are moiſt.

5. *Why have Children, which are moiſt by Nature, and full of Excrements, no hoary Hairs?*

Becauſe they are moiſt and hot, and Phlegm is moiſt and cold, and have the fore part of the Head as it were fleſhy and thin, whereby ſuperfluities are voided; and that with age doth grow hard, boney, and thick; and therefore Nature doth afterwards give it ſeems, by which ſuperfluous Vapours ſhould breathe out and evaporate.

6. *Why do Women and Eunuchs grow hoary and grey?*

Women, becauſe they are cold by nature, having little Exerciſe, do gather many ſuperfluities, eſpecially when they ceaſe childing. And Eunuchs, becauſe they yield no ſeed, but ſuperfluity that ſhould breed it, the which with the blood ſpreads itſelf all over

over the body, and the nature of Phlegm.

7. *But why do they want Hair?*

Women, becauſe they be cold, and have thick paſſages in their bodies, for cold doth thicken, and therefore there is no way by which Hair ſhould paſs. Eunuchs, becauſe they are moiſt, and above meaſure full of Excrements; and therefore as no Hair can grow in ſuch moiſt places, ſo neither in dry and ſtoney; whereupon baldneſs doth enſue.

8. *How come Eunuchs for the moſt part bandy leg'd?*

By reaſon of their ſuperfluous humidity they have ſoft and wet bodies, and therefore weak; and as things can't bear the burden of the body, they are wreath'd and crook'd, as the Bulruſh doth bend if a weight be put on it; for that which is hard and dry is ſtrong, and can reſiſt, but the ſoft and moiſt cannot; as is evident by Wood, Oſiers, and Men. Alſo by Baths and Drink Men are much weakened, but by a moderate Diet dry'd, and become ſtrong and active. Eunuchs are moſtly like Women, weak, given to Wine, and Phlegmatick; for being cold, they covet to induce the contrary quality, and Wine by nature is hot. The *Ethiopians* being of a dryer nature, have curl'd Hair, and are lean and ſtrong to work.

9. *But why have they a ſharp and ſhrill Voice?*

Becauſe much humidity filling up the Artery, does ſtrain it, and the breath having a narrow paſſage, cauſes a ſharpneſs in the Voice. 'Tis plain they abound with humidity, becauſe they be light, their Paps grow great like Womens, have ſwelling Eyelids, and ſoft whitiſh Hair.

10. *For what reaſon do they ſometimes covet Women, and love the act of Venery.*

Becauſe ſome are not perfectly caſtrated, ſome have a hot Liver, with large Seed-veſſels, ſo imagine the uſe of carnal copulation. They can't perform what they deſire, becauſe their Privities want livelineſs, for that Spirit which puff 'em up doth always fail, and

is

is weak; ſo that the Spirit ariſing from the Seed is carried thro' its reſpective paſſages from thoſe parts that are about the Loins. In Children thoſe Conducts of Seed are ſtopt up.

11. *Why, ſeeing there be three ſimple uniform Humours, do they not breed three ſimple diſeaſes but more?*

There are double in every one, continual or whole, and broken; for the difference of Diſeaſes do not proceed of the Humours only, but alſo of the places; for a hot, thin, and ſharp Humour breeds a ſharp and ſhort Fever? a cold and thick Humour, a long and dull one. So of Wood, that which is hot and dry, as Bays, Olive-trees, *&c.* cauſeth a great flame, and is quickly conſum'd, but green or wet Wood makes a ſmall ſmoaky Fire, and is long a burning.

Again, if the place be large and ſpacious, is ſooner (and that greatly) enflames the humours, becauſe when 'tis heapt together, being full rotten, 'tis put on fire. But if the place be narrow and ſmall, ſeeing it cannot contain all the Humour but in piece-meal, and ſo can't ripen all together, it will ſtir up the ſmall Fever, but ſuch a one as ſhall burn long. But then the nature of the humour unto the place, ſo ſhalt thou find the difference of *Agues* which ariſe of the corruption of the Humours. If yellow Choler doth putrifie in great receptacles, as the Veins and Arteries, ſeeing it is hot, it doth kindle a moſt ſharp, hot, and ſhort Ague, which is called a burning or heat: But if cold Phlegm doth putrifie in the ſmall Veins and Arteries which are about the Fleſh, it cauſes a long and languiſhing *Ague*, which they call a *Quotidian*. And if yellow Choler corrupts in ſmall receptacles, it cauſeth a ſmall or ſhort Ague; but yet ſomewhat longer than a heat, which we call a *Tertian* or ſhort *Ague:* But if Phlegm does putrifie in great places 'twill cauſe a ſhorter *Ague* than a *Quotidian*; and likewiſe black Choler, if it putrifie in great Veins, becauſe 'tis burnt almoſt at once, cauſeth a ſhort *Ague* by fourths; if in ſmall, it

breeds

breeds a long *Quartan*; for there doth concur a cold and thick Humour not fit for alteration, and a narrow place, which will not ſuffer the Melancholy and Anger to be conſumed at once.

12. *Why do ſome, when they are aſham'd ſweat under the Armpits?*

Becauſe the Pores are thin in that place: Nature, when any thing is worthy of Reverence and Honour doth flee with the Blood into the Veins and Arteries, and they being full, do diſtil; as happens in ſuch as are merry, their Body being thin, eſpecially under the Armpits.

13. *Why do ſuch as are afraid wax pale?*

Becauſe Nature and that Power which hath the care of our Body will ſuffer nothing done extreamly to us; and as we run into any place to ſkreen ourſelves from danger, ſo Nature looking to her ſafety, conveys herſelf into the Body as much as ſhe can, carrying the Blood with her, and that the beſt too, which is what dies our Skin with a red colour.

14. *How come they to tremble alſo?*

Becauſe that *virtuous animal* (*i. e.* certain Spirits which ariſe about the Heart by Nature's conſent) do forſake their ſinews which before they kept, and they are what keeps the Body from trembling; and hence it comes that ſome are looſe in the Belly, and unawares make water: for thoſe Muſcles and Sinews which ſtop the courſe of Excrements being become weak give leave for ſuperfluities to paſs.

15. *How comes ſuch as are aſham'd to wax red?*

Becauſe Nature of herſelf (like a noble Virgin reverencing that which is worthy of honour) draws herſelf into the ſecret'ſt part of the body, whereby the Blood is moved about, and therefore the Skin is dy'd with its colour. Others ſay, the Blood is caſt over them by Nature, like a Veil, as one may put his hand before his Face.

16. *How comes ſome to die with Fear?*

Becauſe the natural power fleeing above meaſure

with

with the blood into the inward parts of the body, choaks and puts out the natural livelineſs which is bred near the Heart, and therefore brings Death. By this rule when Oyl is put into the flame of a lamp, it puts it out; and Blood which is in the Heart is compared to the flame of a candle or Lamp. Some, for the ſame reaſon have died with grief: as Fire covered with a Cover is put out, ſo the inward motion of the natural heat is reſolv'd.

17. *Why are ſome overcome and diſmay'd by Drunkenneſs?*

Becauſe much Wine ſuffocates and choaks with its heat our natural and lively virtue. It happens chiefly where natural heat is weak, that which is ſtrong can conſiſt much, and in time overcome and digeſt the abundance, as a great flame can endure much Oyl to be poured on it.

18. *How comes old Men to ſhake and tremble?*

Becauſe the nerves and ſinews of the Body, when they receive not ſufficient motion, do not endeavour to bear the burden of the body: The ſhaking is becauſe the weight of the body draws part of the body downward; and another Power, which is called *Animalis*, upward; when this is done, without intermiſſion and one after another, it cauſeth quaking; then cometh bowing and ſtooping towards the ground and ſo inſtead of a Rafter to uphold the Fabrick, they get a Staff.

19. *Why doth not Pepper and Muſtard heat the Belly if they be ſwallowed whole, but if they be broken they do?*

Thoſe things which have their qualities in power only, and not in action, want external help to bring their virtue and power into action; and therefore being bruis'd and made ſmall, and entring into the paſſages of the body; do work their effect thro' their inherent heat: The like of other qualities. There be ſome things that have their qualities in action, as the water Ptiſan and Milk, which are to be drank pre-

preſently; they are moiſt and cold, and want no other external help to cool and moiſten, but do work immediately. Likewiſe the Salt and the Earth, both virtually and preſently, and in the ſight are dry: Liniſeed and Bread are dry in imagination and ſight, but moiſt in virtue and act: The Sea alſo, and Brine-pickle and Aqua-vitæ, are moiſt in imagination and ſight, but dry in virtue and action.

20. *Why do ſome ſee nothing in the Night, and ſee in the Day?*

Becauſe they have a thick ſpirit of ſeeing, and White cannot pierce the Air unto the thing which is ſeen, and in the Night groweth more thick, becauſe it is made cold with abſence of the Sun. Or elſe, as others ſay, becauſe that in the Day-time it is made fine and attenuated with the pure and hot Air, and is thicken'd in the Night. The contrary unto this doth happen in a Cat and an Owl; they diſcern nothing in the Day, and ſee very well in the Night, for they have a very clear and thin Sight, the which when it doth thicken in the Night-time, is moſt fit to receive its Object in the Day-time; and in a clear Light, being exceedingly attenuated and made thin, is reſolved and ſcattered. Whereupon Lions, which are almoſt of the like nature, cannot go in the Sun; and if they ſee Fire in the Day time, they flee from it. A Man may ſee the Ball of their Eyes very bright, and they have the moiſt parts of their Eyes very clear.

21. *Why doth a ſudden vehement Joy ſomewhat diſmay a Man, and aſtoniſh him?*

Becauſe when the vital virtue and inward natural heat is immoderately carry'd to the outward parts, it is caſt out and reſolved; and therefore ſuch ſweat and grow red, becauſe the blood is preſent. The natural heat and fire, both by reaſon of its heat and fire, and alſo becauſe it is out of its place, moves upward, and then, for want of Food and Nutriture, down-

downward again. And when one of theſe movings do periſh and fail, the Man periſheth and faileth alſo.

22. *Why doth ſuch as are in Grief, and in Love, and in Anger, ſigh very often?*

Becauſe that the Mind of ſuch as are grieved is turned into the cauſe of Grief and Sorrow; and the Mind of ſuch as covet, to that which they do covet? and the Mind of the angry, unto that which cauſeth the Anger: then the Mind being intent upon that whether ſhe moveth, doth after a ſort neglect and forget to give motion, virtue, and power unto the Muſcles of the Breaſt; therefore the Heart not receiving Air by the opening of the Breaſt; and by conſequence neither blowing nor cooling, nor yet caſting forth, by ſhutting cloſing and ſighing, Superfluities are bred of the aduſtion of Blood, whilſt it doth fear ſuffocation: the Heart (I ſay) doth force the Mind, and give Warning that he would give more motion to the Muſcles, and cauſe greater breathing in and out, and that he would take in more ſtore of cold Air, and thruſt out more Excrement, and that by often ſmall breathings he would perform that which one great one doth effect. And therefore the Men of old time called the Word *Suſpiro*, ſighing of the ſtraitneſs of the Breaſt. They ſigh long and often, becauſe the Mind is always upon that which cauſeth the paſſion: Nature doth force the Soul to ſend in by the Heart more motive virtue to the Muſcles of the Breaſt. 'Tis moſt evident that we do breathe in and out by the Arteries. Under the Name of Pulſe, the opening and ſhutting, the receiving and caſting out Breath is comprehended.

23. *Why is a Sauſage hardly digeſted?*

Becauſe that through its lightneſs it doth ſwim in the Belly above the moſt Meat, and doth not conjoin with that Meat where concoction is made, but ſwimming at the Gizard, where Appetite is, and not Digeſtion. If you caſt it into Water out of a Man's Body,

Body, it will not ſink, but ſwim above the Water; for whilſt meat is minc'd in it, it receiveth a light Air, which cauſeth it to ſwim above moiſt things; and therefore it is limber and flaggy, becauſe it is participent of Air.

24. *Why do we make hot Water before we go into the Bath, and after that we have been long in the Bath, our Urine is cold?*

Urine is of a lukewarm quality, and moderately hot; therefore out of the Bath, becauſe our Body is cold, the Urine we make is as it were in compariſon hot; yet in the Bath, becauſe the Body is much hotter than the Urine, therefore the Urine doth ſeem cold, though it be hot after a ſort. The which doth appear by that he who goeth into the Bath to get heat, if he only go into hot Water, it ſeemeth very hot, but if already heated to go into it, it doth not ſeem ſo hot.

25. *How comes it that we find ſweet freſh Water when we dig near the Sea?*

Becauſe that in the Sea that Water which is thinneſt and pureſt, is freſh; that which is thick, is ſalt: the thin Water therefore which runneth thro' the paſſages of the Earth, is hidden in the Earth; the which we find, when we dig, is freſh; becauſe that in the Water it is drawn up into the Air, the thick and dried Water doth become ſalt; but in the Sea ſhores, becauſe the paſſages be broad and wide, freſh Water is found.

26 *Why is Well-water warm in Winter and cold in Summer?*

Becauſe every thing doth flee from its contrary, as from an Enemy: It is manifeſt that cold is contrary to Heat, and doth deſtroy it; and therefore in Summer, becauſe the Heat doth occupy the Air, the Cold doth flee into the Bowels of the Earth, and ſo cauſeth the Water to become cold; But in the Winter, becauſe the Cold hath greater ſway in the Air than the Heat, the Heat fleeth to the ſame place, and

and ſo doth heat the Water. For, 'tis againſt the Law of Nature, that contraries ſhould dwell together in the ſame place and time.

27. *How comes it that Men of ſmall Stature are commonly wiſer than the tall?*

Becauſe in ſmall Men the Soul is well join'd and compacted together in the whole Body; in tall Men it is extended in length. And therefore *Homer* doth deſcribe *Ulyſſes* to be ſhort and wiſe, and *Ajax* tall and a Fool.

28. *Why do we caſt Water in a Man's Face when he doth ſwoon, to make him come to himſelf again?*

Becauſe that through the coldneſs of the Water, the Heat may repair to the Heart to give Strength.

29. *Why do many fools beget wiſe and ſtrong children?*

Becauſe Fools, when they are in the Act of Copulation, yield very much unto Pleaſure, and have their Mind drowned in the Body; whereby it cometh to paſs, that their Seed being participant of great virtue, as well reaſonable as natural, doth cauſe ſuch as are begotten to be wiſer. But it happens otherwiſe to ſuch as are wiſe and learned; for their Seed wanteth much natural virtue, and the force of Wiſdom maketh them to think on ſome external Cares, which weakeneth their intentions in the Act of Venery.

30. *Why doth not the Dung of wild Beaſts ſtink ſo much as the excrements of Men?*

Becauſe they uſe dry and ſuperfluous Meats, and have a great exerciſe; yea, the Dung of ſome Beaſts is of good ſavour. But of all other the Dung of a Man doth ſavour worſt, becauſe Men do uſe many moiſt Meats out of ſeaſon, and more than is needful: Alſo, they are leſs hot than other living Creatures, and not ſo much exerciſed; and ſeeing that it is not full digeſted and evaporated by reaſon of the abundance, but doth corrupt, therefore it is of bad ſavour.

31. *Why doth muſtard and ſuch like ſharp things, bliſter and exulcerate the Skin, if it be put upon it and when it is ſwallowed, doth not exulcerate the Belly?*

Be

Becauſe they are diſſolv'd with the moiſture of the Body, and becauſe they are changed and digeſted before they work, but upon the Skin, which is thin, they have more time to work.

32. *Why doth Barly bran, ſeeing that it cold, diſſolve Flegm?*

Seeing all cold doth make thick, and hinder Reſolution, truly I think, not becauſe it doth cool, therefore it doth looſe and diſſolve, but becauſe it doth caſt out, it hath a virtue of dividing and expelling Humours. And there are diverſe ſuch kinds, which work contrary unto themſelves, accidentally and by chance, not principally; as the Nature of Bees, which are hot, doth weaken an Ague, not becauſe they are hot (for the like doth increaſe his like) but becauſe they do expel naughty Humours from the Veins, and do provoke Urine. So *Flower-de-Luces* and *Hyſſop* are good for the Pleuriſie; altho' they be ho, yet they do cut thoſe Humours which breed betwixt the ſkin, and which gird the ſide. So the Diſeaſe which is called *Tetanus* is cured with hot Water poured on it, which is bred of cold Humours; it doth heal it, not principally of its own nature, but becauſe it is heated.

33. *Why do ſome Men puff and blow when they make Water?*

Becauſe the Bladder when it is full of Water doth ſwell and ſtraiten the Gut which is called the right Gut; and when it is emptied, a Wind which is in the Gut deſireth a paſſage out: Some think there is an avoiding of the Urine.

34. *Why do ſome Men gape when they ſee other Men gape?*

Becauſe the Nature of living Creatures, and eſpecially of ſuch as want Reaſon, hath a likeneſs of Conſent and Affections; and therefore when an Aſs piſſeth, the others do ſtale likewiſe.

35. *How comes it that one which is bleer ey'd doth infect on that which is whole, and yet he which is whole cannot heal the blear ey'd?*

Be-

Becauſe the eyes are ſoft and moiſt, and expoſed to affection; alſo Health receives an alteration of a ſmall cauſe, and Sickneſs of a great and vehement; and that which is in a mean is eaſier changed of that which is vehement, then contrariwiſe the vehement and great of the temperate and mean. And therefore blearneſs being a vehement and great Diſeaſe, doth eaſily turn Health, which is a temperate and moderate State of the body.

36. *Why do Money and an Apple ſeem greater in the Water than they be?*

Becauſe the Water doth receive the ſight, and the Water about them maketh them ſeem of one colour. So the Sun, the Moon, and the Planets, when they are ſeen near unto the point of their riſing or falling, ſeem to be of greater bigneſs than at other times; for they alter the Air about them with their quality.

37. *Why, when a man doth give a blow with a ſtaff far off, ſee we the blow preſently, but we hear the ſound after, altho' the ſound and the blow be together?*

Becauſe we have a ſharper and quicker ſight than hearing, and therefore the ſight doth anticipate the ſtrokes, and the hearing, which is groſſer, doth hear the ſound ſlowlier. And by the ſame reaſon we may reſolve the doubt of Thunder and Lightning; for we ſee the Lightning before we hear the Thunder, altho' the Thunder be firſt, or at the leaſt, together with the Lightning; and yet the ſight being more ſubtile than the hearing, doth ſee the Lightning before the Ear doth hear the Thunder.

38. *What is the reaſon, ſeeing we are naked on our Face and cloathed over all the Body, yet we can endure Cold better on our Face than on our Body?*

Uſe is the Cauſe of it.

39. *What is the reaſon that yellow Choler, which all a Man's Life-time is contain'd in a place called the Bladder of Choler, doth not eat out the ſaid Bladder, ſeeing it is ſubject to many alterations; and yet if it fall into a Tooth but a ſmall time, which is a body that cannot*

*eaſy ſuffer, it will preſently eat it out?*

Becauſe Nature hath ſo wrought, that it would only remain in that Body, and not hurt it. The Name of Nature is a great Remedy againſt Grief, as by many Examples it can be proved. The Infant is in the Womb of the Mother nine Months, and giveth no Grief of Heart unto her; but if a light Wind ſhould breed there, it would preſently cauſe a ſharp Diſeaſe. The rough Artery is only a receptacle of Wind; but if a Crumb ſhould go amiſs in it, it cauſeth either choaking or a vehement cough; which could not be ſo, if Nature had not ſo preſcrib'd.

40. *Why do ſome Men go into a Bath a thirſt, and come out without thirſt, and ſome contrariwiſe go in not a thirſt, and come out a thirſt?*

Such as are dry do wax moiſt in the Bath, and quench their thirſt, for this cometh of dryneſs: But thoſe which are moiſt, and not thirſty, if they ſtay long in a hot Air, are athirſt, becauſe their moiſture is diſſolved and ſpent with Sweat.

41. *Why do ſome belch unſavourily after the eating of a Radiſh, and ſome not?*

They whoſe Stomach and Belly doth not abound in naughty and ſuperfluous Humours, tending to Flegm, they have a ſweet Breath; but they whoſe Stomach doth abound, have an unſavory Breath. A Radiſh is hot, and doth cut and attenuate the groſſneſs of Humours, the which it doth caſt out by belching; ſo Dirt which is not ſtirr'd, doth not ſavour at all: but if it be ſtirr'd, it yeldeth a ſtrong ſtench. Thoſe which think that a Radiſh is of a ſtinking quality of itſelf, becauſe it doth ſtink out of the Body if it be long kept, without doubt are deceived; for all Men which eat of them, would have unſavory Breaths if it were ſo.

42. *Why in every great Cold doth the Fingers and ſuperficial parts of the Body wax black and decay?*

Becauſe extream cold doth drive in the natural heat into the Body, and ſo the outward part of the Body

Body doth firſt grow wan, then black, and almoſt like a Corpſe. They fail and decay becauſe that Nature being intent in the other parts of the Body, doth join unto itſelf that which is hot, and doth drive away and caſt out that which is decay'd and naught. The ſuperficial Parts are alter'd, becauſe they be not very fleſhy, nor very hot; for in Trees, thoſe Leaves fall ſooneſt in the Winter which are leaſt hot in nature, and therefore are weaker and thinner. Thoſe which ſay that the natural heat doth preſently, in the beginning, flee from the cold, as it were from an Adverſary, into the internal parts of the Body, and then gather itſelf again, and ſtrengthen itſelf; and as it were with a Supply, help thoſe parts which are alter'd, and either becauſe it was on a ſudden, or becauſe great ſtore of heat doth run back again, and ſo burn the utmoſt parts of the Body, becauſe that ſtaying, there is much of it gathered together. Thoſe, I ſay, without doubt, do think amiſs which ſay this.

43. *Why are ſuch in great pain which being very cold, do heat their fingers ends, or outermoſt parts of the Body?*

Becauſe of the ſudden change of quality, much cold doth change into much heat. Whatever is done, doth bring grief to Nature, and whatſoever ſuddenly agreeing unto Nature, doth delight Nature, for Man's nature doth conſiſt much in the manner of this Diſpoſition.

44. *Why do ſuch as eat Pepper, or great Morſels of Bread, yex;*

There is a proportion in them with thoſe things which do outwardly overcharge us, or cauſe us to have pain. Pepper and Choler hath a Proportion with Thorns, but Flegm and Bread with a heavy Stone. Such as have a Stomach not full of ſuperfluities, nor hot and ſenſible, they are quickly bitten with the ſharpneſs of Pepper, they do ſtir the Stomach to avoid and caſt out that which grieveth, and ſo do yex. But ſuch as have a cold Stomach, and full of Flegm, and feed not ſo well, they do not

yex ſo ſoon. The like hath happened unto them whi
ſwallow great gobblets of Bread, the Stomach is o
preſt with the abundance and greatneſs of bread; a
Nature doth not ſuffer her parts to be idle, when ſ
ſeeleth any thing that doth hurt her; and thereſo
Pepper with its biting quality, which hath a propo
tion with yellow Choler or Flegm oppreſſing with
do cauſe yexing.

45. *Why do ſuch Paints as be in the Nails grievo
torment us?*

Becauſe that the ſinews which are in the Finge
with a peculiar kind of ſuperfluity do breed the Nai
as the Teeth are in the Gums. Therefore when t
ſenſible virtues of the ſinews goeth to the extream par
and is there gathered together, like Water flowing i
to a Valley: without doubt, the greater the alterati
is, the greater the Grief is.

46. *Why doth a great deal of bread devour'd haſti
by not ſtaying for breathing, drive away the yex?*

Becauſe that preſſing the Stomach and driving it i
to a narrow room, it cauſeth the Meat which is ha
dened in it to be preſt out into the belly? and the St
mach being diſcharged doth ſtay the yex.

47. *Why do ſuch as yex, give up yexing when th
hear of any ſorrowful matter?*

Becauſe they are intentive upon the ſorrowful Ne
which is brought, and therefore neglect to move the
breaſts: And again, ſeeing we do then hold our breat
and ſo cauſe it to grow great in us, it doth ſtay the ye

48. *Why do Pictures, to them which are near them ſh
their Colours plain, and to thoſe which ſtand afar off, ſh
ſome hollow, and ſome bending and hanging?*

Becauſe the force of ſeeing is diſſolv'd and ſtretc
ed in a long Diſtance, and therefore we cannot ſ
exactly the ſkill of Colours, but do ſee the Whi
Colours bending, and the black hollow? For Whi
doth ſhine outwardly, and moveth itſelf unto th
which is bright; but black, as being dark, inwardl

49 *W*

49. *Why if cold Water be an Enemy to the Sinews, not Water a Friend, and good? but yet that is alſo hurtful?*

For if ſuch a thing is hurtful, the contrary is profitable; for contraries cannot work the ſame way unto the ſame thing: but in truth hot, as hot in its own nature, is not hurtful to the ſinews, but in that it is hot and moiſt. Such as have their ſinews hurt, the ſinews, becauſe they are quick of feeling, want much faſtening and hanging; for they are dry of their own nature, but the moiſtneſs which is contrary doth moliſy them, and ſicken and putrify them. And ſo it is plain, that heat itſelf is not hurtful by nature; a draught of hot Oil is good, becauſe it hath a binding nature.

50. *Why if Apples be naught becauſe they be cold and moiſt, is not Water ſo too, being of the ſame quality?*

Becauſe Water is more ſubtile than Apples, ſooner digeſted, and therefore it doth not hurt ſo much; yea, it doth ſometimes ſtrengthen the Body.

51. *What is the reaſon that ſome things which are of hard concoction, and of groſs humour, are more eaſily diſtilled, as Beef, than thoſe which are of an eaſier digeſtion, and not of ſo groſs humour, as Fiſh?*

Some attribute this unto Cuſtom; ſome think the cauſe to be in ſome ſecret hidden quality of Nature: Meats which are moſt digeſtive than is requiſite, as being more mutible, or burnt and conſumed through the great force of heat; and thoſe Meats which are not apt to digeſt, as being hard to be changed, ſeeing they be not much changed, are only digeſted. So Straw, as being apt to be altered with great fire, turneth into Aſhes preſently, but the like is not in the Oak, which is orderly burnt.

62. *Why are ſuch as are ſick in Pain, pale outwardly?*

Becauſe that Nature (as we have ſaid) doth penetrate even unto the Heart, together with the Blood. And it is the blood which doth heat the

ſuperficial parts, and makes them thin and clear.

53. *Why doth cold Wine grow in Ægypt, which is a hot Country?*

For the ſame reaſon. Again, the Cold doth flee to the Roots of the Vines, and maketh them cold; for the Vines are more apt to receive alteration than other Trees.

54. *Why doth hot Water, caſt into a Well, cauſe the Water to be very cold?*

Becauſe the cold which is in the Well doth reſiſt the heat, and becauſe it is greater than the heat, it doth proſecute the heat by all means, and doth flow into the hot Water very much, and ſo makes it cold.

55. *Why, when a ſmall thing doth fly into our Eye, ſhut we the other when we pull it out?*

Becauſe that the Spirit of Seeing cannot go out by the Eye which is ſhut; but gathering itſelf together, goeth with all abundance unto the Eye which is open, and doth fill it, making it ſwel outward, and ſo that is driven out and expelled that is in them.

57. *Why do ſuch as are buffetted ſee Fire?*

Becauſe the Sight being made thin and ſlender by the blow, doth wax fiery, and ſo going into the Air, becomes as it is. The like happens when two Stones, or two pieces of Iron are knock'd together, for the Air between both is rarified and made thin, ſo becomes fire. The like happens in the Clouds.

57. *Why doth not the ſtriking two Stones together cauſe Fire?*

Becauſe ſome of them yield too much, are are too light and as it were full of holes; for all ſtriking of the Air doth make it alike, thin, ſo thro' its lightneſs it enters into every pore, and doth not always fire. The like in Wood when ſtruck.

58. *Why do ſuch as itch deſire hot things?*

Becauſe the Phlegm, thro' whoſe groſſneſs Cold and Itching doth ariſe, doth numb the fleſh.

59. *Why are they then alſo glad of Baths?*

Be-

Becauſe heat diſperſes the Palegm, and the Nails alſo to diſſolve it.

60. *Why do the ſhoulders often itch much?*

Becauſe they are colder than the fore-parts, and therefore have much Phlegm, in 'em; which is the reaſon old Men (being cold) are much troubled with the Itch.

61. *Why is the coming down a Ladder more eaſy than the going up?*

Becauſe in deſcending the weight of the Body doth of itſelf tend downward; in aſcending the ſtrength labours in lifting up the weight of the Body; ſo a Stone is eaſier thrown down than up.

62. *Why do Children cry when they are firſt born?*

Becauſe Nature and Senſe do as it were wander in a ſtrange Country, for they come out of a warm ſoft body into the cold Air? perhaps the Light may offend them.

63. *Why do Bees, Emmets, Flies, &c. die in Oil?*

By reaſon their breathing hole is very narrow, ſo Oil ſtops it, and ſo they die.

65. *Why will Fleſh putrify in the Night under the full Moon?*

Becauſe then the Air is hot and moiſt, which furthers putrifaction; whence it comes that if the heat and moiſture be ſmall concoction is wrought; if great, conſuming; if heat prevails, then burning. The Moon alſo hath four diſpoſitions; the middle ſeems to be moiſt and in a manner hot; the full hot and dry; the wane dry and cold; and when ſhe is without light, cold and dry, for ſhe wanteth then the Sun beams.

66. *Why are ſuch pale as are in pain and grief?*

Becauſe Nature, remembring that which vexes her, fleeth with the blood to the inward parts, and ſo affects the fleſh, but it happens leſs to thoſe than to ſuch as fear.

67. *Why are ſuch red as are glad?*

Becauſe Nature doth meet that which delighteth

of her own accord, if it be without, as we do our Friends or Children; the Blood doth follow Nature, which dieth the Fleſh red. Paleneſs comes of the contrary.

68. *What's the reaſon that in a dead Sleep we often open our Eyes, and ſee light?*

The force and Spirit being gathered together in ſleeping, and increaſed, do ruſh out through the dark in great abundance; and being bright, itſelf doth ſee like unto the light.

69. *Why do ſuch as are aſhamed caſt down their Eyes?*

Becauſe the Eyes are the glaſs of the Mind; for we ſee the affections of the mind by the eyes, as grief, anger, ſhame; becauſe the mind cannot bear what is not worthy of honour, for conſcience ſake it cauſes the muſcles of the Eyes to tend downwards, as if hiding themſelves.

70. *How comes the Ear to endure all moiſtneſs, water excepted?*

The reaſon is plain; Water being cold, is preſently carried to the Organs of hearing, to which all cold is hurtful. Again, why before a great Wind are there as 'twere ſome running Stars or Lightning foretelling it, eſpecially in a dry and clear element? Becauſe that it began to blow before, and yet it appeared not unto us, becauſe we have groſs thick bodies of hard Senſes, and therefore blowing the upper Air, which is more thin and pure, it doth become Fire, and ſo we perceive ſome of its ſparkles. When it hath gotten a greater force, it moveth the groſſer Air which is about the Earth, and ſo is hard, felt, and perceived.

71. *Why cannot ſome ſee very great things afar off, yet ſee things near, tho' very ſmall?*

Truly, I think the force and ſpirit of ſeeing is very thin and pure, therefore when diſtanced, 'tis diſſolv'd, and cannot reach the object; for it doth hardly ſee things near, becauſe of its thinneſs and pureneſs. There are ſome which diſcern very ſmall things

things afar off, and old Men too; theſe have a thick ſight, and reaches a great diſtance, by which it is attenuated, made thin, and fitted to receive things viſible; and thus two oppoſites are diſſolved.

72. *How comes Dogs ſo faſtened when they copulate?*

By reaſon the Neck of the Matrix is very narrow, and the Dog's Yard doth ſwell when in it, and the Seed cleaving in them thro' their dryneſs, ſtraitens their paſſage, when moiſture acts the contrary.

73. *Why are Dogs mad only in Suummer?*

They are very dry by nature, and chiefly in Summer; wherefore when their humidity is heated or dry'd they are ſet on fire, and become mad, like to frantick Men. They foam at the Mouth, and that is dry and venomous; which is diſcovered by their panting, fiery Eyes, or open Mouth, which they do to take in Air to cool them; beſides, their Tail becomes crooked, and falls away. The moſt dry ones are moſt raging. Some ſay, that the Dog-ſtar (thro' its influence) makes 'em grow mad.

74. *Why are thoſe leſs grieved that become blind of a ſudden, than thoſe by election?*

Becauſe the former have their mind turned another way, but the latter have theirs wholly upon the thing, which is our, know what they ſuffer, therefore endure the greater torment.

75. *Why do ſuch as carry great burthens go ſinging?*

As the reaſonable Soul is delighted with Muſick, and is naturally turn'd for it, ſo it feels the leſs weight. So in Funerals where Drums, Flutes, *&c.* are us'd, the Mind being occupied and intent upon the harmony, the Spirits ſuſtain leſs grief, wherefore Comedies and Stage-plays were invented formerly to divert the Senſes.

76. *How come* Ethiopians *for the moſt part to die of Agues? and, why are thoſe that are blear ey'd ulcerated?*

The *Ethiopians* are hot and dry, and that little humour which is in them being exhauſted, it hap-

pens the other Elements are diſſolv'd; the heat goes away for want of food, and cold ariſes thro' its abſence. Drought reigns thro' the conſumption of moiſture, and for that cauſe dead Carcaſes are cold and dry. Wherefore *Homer* ſays, That in dead Bodies two Elements flee away, *i. e.* the higheſt and thinneſt, and two remain; there goes away Fire and Air, the Water and Earth remain, *i. e.* dryneſs and cold. Others are ulcerated in blearneſs of their Eyes, becauſe the blood is full of Choler by the Inflammation, which eats the Eyes by its Acidity.

77. *How comes Dropſical People always a thirſty?*

By reaſon the moiſture is ſalt and goes not away, but putrifies and dries the mouth of the ſtomach; and they have ſmall Fevers with it. Beſides, by how much the belly is puft up, by ſo much the more the reſt of the body is dry'd: 'tis not naturally nouriſhed, ſo grows feeble; for the Food becoming Water, it encreaſes the Diſeaſe.

78. *Why do we in the beginning of a Banqet ſit cloſe, and when we become ſatisfied take more room, and think ourſelves oppreſſed?*

Becauſe in the beginning all have an Appetite to the Meat, and therefore have an Eye to what is on the Table, to fall to; but after they are well ſatisfied, one bloweth this way, another that, and take no care at all of what is before 'em; by this means after meat we take more room.

79 *How comes our Hair to grow grey, wherever it is, except in the Armpits?*

By reaſon the place is hot, and thick of Arteries, Sinews, and Veins, likewiſe thin, and therefore always voids the flegmatick Excrements by Sweat.

80. *Wherefore if Phlegm be cold, thick and clammy, and likewiſe black Choler cold and thick (but much leſs than Phlegm) is a Quartan Ague longer than a Quotidian?*

Becauſe Phlegm, tho' it is cold, and much of it, yet 'tis moiſt, and moiſtneſs is ſoon altered. Black Cho-

Choler is cold and dry, therefore hard to change: They deceive therefore with the likeneſs of Cold and abundance of Choler, and hide ſome contrary quality. Beſides Phlegm is more agreeable to Nature than Melancholy; for when a Man's health is impaired thro' hunger, Nature turns Phlegm into Nutriture; ſo that when 'tis a *Quotidian Ague*, ſhe turns all the profitable Phlegm into Nouriſhment, and that which is unprofitable putrifies, and cauſes an Ague.

81. *Seeing there are four Humours which ſometimes putrify, wherefore are there but three Agues only, and not four?*

Becauſe blood is naturally the nutriment of the body, and when it doth abound, it cauſeth a repletion only; if it be corrupted, it remains blood no longer; for being heated, 'tis turned into yellow flegm; therefore the other Humours abounding, breed Diſeaſes, eſpecially about the Skin, as Ulcers, Cancers, two kinds of Leproſy, and (when corrupted) Agues.

82. *What is the reaſon the external parts of the Bodies of Lovers are ſometimes cold, ſometimes hot?*

Becauſe when they conceive any grief or dolor againſt their Lover, the natural heat paſſeth away with the blood into the internal parts of the body, and ſo the outward become cold, conſequently pale and languid; but when they perceive their Lover angry, then the heat with the blood goes to the ſkin, and cauſeth bluſhing. For this reaſon Painters feign Love to be ſometimes ſad and quiet, ſometimes fleering or laughing; a Boy or Child, becauſe Luſt is vehement, but laſts not long. The Affection in lawful Friends is durable, as Fathers towards their Children, and Wives towards their Huſbands, but Love doth not laſt; and it falls out often among ſuch as are unknown to each other. The other diſpoſition and affection is ſtable or firm and immediately Love is vehement and like a Mad-man. The Poets feign Love to be a Firebrand, and to have

Wings, becauſe that the minds of Lovers are in ſuſpence, and they are inconſtant as Birds; then it is their hearts burn with an inceſſant and vehement care of what they love. He holds a Sword in his right Hand, and in the left a Quiver with many Arrows, becauſe in the beginning he ſees and deſires at the ſame time, and as ſoon as he deſires, the Lover ſends beams of the Eye towards what he loves; and thoſe beams are like Arrows. As Air lights a Fire, ſo Cuſtom kindles Love. He is naked, becauſe deſire happens without Meat; for no Man loves by another, nor whom he knows not. And therefore Carvers do ſometimes carve Kings and Gods naked for Honour's ſake, thereby to ſhew they have no hidden Vice lurking in their Breaſt, but their Thoughts are open and ſincere. Love hath *Venus* for his Mother, that is, *Senſuality* and *Luſt*; and by the Image of *Venus* they feign *Unlawful Deſire*. Love is ſaid to have been in love with *Erynnis*, a Fury of Hell, becauſe many have loved wickedly, been inthralled to wicked Inclinations; as I have ſhewn in my Book of the *Allegories*, which I wrote of their feign'd Stories.

83. *Why do ſome die in a Plague and ſome not?*

This proceeds of their Diſpoſition of Body; for if a Man have a body full of evil Humours, the Air which is corrupted doth enter into, and corrupt that little good Humour which is left in him, and ſo all the Humours being corrupted, he muſt needs periſh: But if a Man have not many ſuperfluities, and doth abound with good Humours, he is not at all, or not much offended with the Plague. That the Diſpoſition of the Body, is the cauſe of effect, it doth appear by the example of external Things. The Oak is not eaſy ſubject to alteration, nor is it eaſily ſet on fire: Reeds and Ruſhes are much more apt to receive fire, and Straw more than they. But if you take wet Straw, and green Reeds, and very dry Oak powdered over with Brimſtone, you make

that

that fit to burn which is not fit. By this example you may reſolve another Queſtion: How comes it to paſs that Wearineſs doth rather breed a Quotidian Ague than that which breeds of putrifaction, or that which is called habitual; for we ſay, that this proceeds from the diſpoſition of the Body, for he had not any ſuperfluous natural Spirits or Humours. All things which are ſound and ſolid, are dry; and the cauſe is the ſame, why the heat of the Sun doth provoke ſleep in ſome, and in ſome others not; for he in whom there is much Phlegm, which being diſperſed, doth moiſten the Head, and then he is in a ſleep, but ſuch as have dry Heads, are kept more awake becauſe they are made more dry.

84. *Why doth the Sun make a Man black, and make Dirt white; and make Wax ſoft, and Dirt hard.*

By reaſon of the diſpoſition of the ſubſtance that doth ſuffer. All Humours, Phlegm excepted, when they are heated above meaſure, do ſeem black about the Skin; but Dirt being full either of Salt-petre or Salt Liquor, when the Sun hath conſumed its dregs and filth, doth become white. Again, when the Sun hath drawn and ſtir'd up the humidity of the Wax, it is ſoften'd; but in Dirt the Sun doth conſume the humidity which is very much, and ſo doth dry it, and make it hard.

85. *Why do ſuch as are ſick of the Jaundice go to ſtep? and why is their Excrement white?*

Becauſe that yellow Choler is ſpread over all their bodies, as their Eyes and their Skin do ſhew; for it doth not flow into the inward parts, as by Nature it ſhould, and for that reaſon their Excrements is not coloured, nor doth provoke them to ſtool with its ſharpneſs, which in the Guts it ſhould do. And therefore Phyſick imitating Nature, as all other Arts do when the Patient is in danger, doth help the part affected.

86. *Why have they ſuch a very black Skin for a time which*

*which have a continual Ague, after the time of Judgment, which the Phyſicians call* Criſis?

That doth happen through continual yellow Choler, the which being burnt and aduſt by the rigour of the Diſeaſe, is turned into black Choler. And ſo in that time of Judgment being driven and repulſed by Nature to the Skin, it doth die it. As alſo the Skin is white in Leproſies; that colour is hardly diſſolv'd by reaſon of the thickneſs.

87. *Why doth black Choler, coming unto the Paps, or to the Shank, work a corroſion, or gnawing, or waſting, and in thoſe which are Melancholy, it doth not work the like, altho' it fly into their Brain?*

Becauſe there are many great Veins in the Paps by reaſon of ingendring of Milk, and therefore ſtore of that Humour doth run thither. And likewiſe to the Shank, becauſe it goeth downward; but in the Brain, becauſe it is above, and alſo becauſe it hath very ſmall Veins, ſmall ſtore of Choler doth deſcend and which hath only power and force to prick, and not to gnaw and eat. Moreover, the Brain is cold and moiſt, whereby it is after a ſort contrary to the diſpoſition of black Choler, which doth mollify it. That therefore which is properly call'd black Choler doth breed an eating and gnawing Canker in the Paps; in the Shank a Bile or Sore hard to be cur'd, which of eating is called *Nimades*. In the Brain it doth breed a mad fierce Melancholy; but that which is not properly black Choler, but melancholy Humour, cauſeth a Swelling only, which is like a Canker, but doth not gnaw and eat, and doth alſo breed a quiet and peaceable Melancholy.

87. *Why do thoſe Veſſels which by the Greeks are called* Bautralia (*a kind of Veſſel or Drinking glaſs with a narrow ſtreight Mouth*) *when they are fill'd with Water make a certain noiſe proper unto themſelves, and thereupon have their Names given them, as other feigned Names of Sounds, as in the Water,* Plotſher, *and ſuch like?*

Becauſe that when ſuch a Veſſel is without Water,

it is filled with Air, which is a moſt thin body: And there when the Water is on a ſudden poured into it, with its heat it doth follow and beat out the Air, which is thin, and excludes it utterly; for they cannot both ſtay in the Glaſs or Veſſel till it be full. For the Philoſopher doth ſhew that two bodies cannot at one time poſſeſs and occupy the ſame place. And therefore when the Air is on a ſudden thruſt upward through ſtraits, a ſound or noiſe is made of neceſſity, and that not one but many, for then it is, as it were, affixt betwixt both, for the Water doth preſs down the Air, and the Air lifteth up the Water; and altho' that be done ſucceſſively, yet there is oftentimes a noiſe.

88. *What is the reaſon that when we put our Finger on the Mouth of a watering pot, the water will not run out of the bottom, and the Finger being taken away, it runneth preſently?*

Becauſe that when the Finger is taken away from the Mouth of the Pot, the Air entring in, doth thruſt down the Water, which of its own nature doth go downward, and ſo goeth out at the bottom. And this is the reaſon of all Mechanical Engines and Inſtruments made by Air and Water, as Clocks and Hour glaſſes made by Water.

89. *Why doth wine and water given out of ſeaſon to the ſick of an Ague, cauſe a good diſtemperance of the Brain; for theſe two are contrary, for the water is cold, and the Wine is hot?*

I ſay then, that the Wine being apt to aſcend, doth burn the brain at the ſame time that it is diſturbed and diſtempered with the Ague. And we ſee alſo many which are in health, if they uſe much Wine, to be ſcarce well in their wits. But Water doth ſtop the paſſages of the body, by which the Spirits (which are the inſtruments of the Soul) are diſſolved, and ſo cauſe them to become thick and groſs, and more corrupt and putrified, which breeds the Ague. And oftentimes Water being overcome

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by the Ague, becometh its nouriſhment; as we ſee in a Smiths Forge, where a little Water doth kindle the Fire, and make it burn more.

90. *Why have Women, and Children, and gelded Men ſhrill and loud Voices?*

Becauſe that through the abundance of humidity their Artery is not ſtretched wide; and therefore as a ſmall Flute or Pipe giveth a ſmall ſlender ſound, ſo of the Artery in them that is ſtrait and narrow; for it is the property of Heat to make wide and looſen; but Women and Eunuchs are cold.

91. *Why are Children ſtricken with a Planet in Summer time?*

They are ſick of a weak and lingering Ague, and their Eyes ſink hollow in their Head, and they become weak and feeble, and ſleep very little; and ſome of them have a Flux, becauſe Children are tender, and do eaſily ſuffer, and have great ſtore of Flegm in the Head, as we have ſaid: and therefore the Flegm being overmuch heated with great Heats, and alſo putrified, doth inflame the Ague, whereupon the Griſtles of the Brain are ſet on fire and therefore they ſleep little; and that Fire deſcending by the Arteries of the Heart, and ſetting on fire the lively Spirits, doth kindle an Ague without putrifaction. And ſeeing that much Choler ariſes of an Ague, whereby it falleth out, that the Choler gnawing and eating the Belly and Guts, the Flux or running of the Belly ariſes. It is plain, that the cauſe of that alteration is in the brain, becauſe that cooling Medicines are applied unto the Head, and ſuch as are good to quench that Fire. And ſome of ripe years are ſick of the ſame Diſeaſe, that is, ſuch as have Flegm and Choler heaped up in their Head, which doth putrify by the very breathing thereof, and, after a manner, by the fiery Air the Spirits are ſet on fire.

92 *Why are round Ulcers hard to be cured?*

Becauſe they are bred of ſharp Choler, which eat

eats and gnaws; and becauſe it doth run dropping and gnawing, it makes a round Ulcer; for which reaſon it requires drying Medicines, as Phyſicians aſſert. Natural Philoſophers ſay, it comes to paſs becauſe there is the beginning where the miſchievous Impoſthume doth begin; for in a Circle there is neither beginning nor end. When they are burned by the Phyſicians they aſſume another kind of ſhape.

63. *Why is Honey ſweet to all Men, and yet ſeemeth bitter to ſuch as have the Jaundice?*

Becauſe they have much bitter Choler all over their bodies, but abounds in the Tongue; whence it happens when they eat Honey the Humours are tur'd, and the Taſte itſelf, when it hath found the bitterneſs of Choler, cauſes an imagination that the Honey is bitter.

94. *Why have very angry Men fiery Eyes?*

Becauſe the Blood about the Heart is fervent, and the Spirit hot, and ſo (being very ſubtile and pure) are carried upward; and by the Eyes (which are clear) they ſhine, and have bloody Vapours that aſcend with 'em, which makes the Face red; which *Homer* not being ignorant of, ſays, *And his Eyes was like a burning Flame.*

95. *Why doth water caſt upon Serpents cauſe them to flee?*

Becauſe they are cold and dry by nature, having but little blood, and therefore flee from exceſſive coldneſs. And that they be of this quality is plain, becauſe they ſeek for Dens and ſecret places in the Earth, as being warm; at Sun-ſet ſhun the Air, as being cold. And again, In Summer, becauſe the bowels of the Earth are cold, they find out the warmeſt places.

96. *Why doth an Egg break if it be roaſted and not if boil'd?*

The reaſon is, when moiſture comes near the fire it heats too much, and ſo breeds much wind, which being

being pent up in little room, forceth its way out and ſo breaks the Shell.

The like happens in Tubs, or earthen Veſſels, when new Wine is put in 'em. Alſo too much flegm breaks the Shell of an Egg in roſting; the which doth happen in earthen pots too much heated; wherefore the common People wet an Egg when they intend to roaſt it. Hot Water, through its ſoftneſs, doth ſeparate the humidity by little and little, and diſſolves it through the thinneſs and paſſages that are in the Shells

97. *Why do Men in the act of carnal Copulation in a manner wink, and find a like alteration in all the other Senſes?*

Becauſe they being overcome with the Effect of that Pleaſure, do comprehend it the better winking as it were with their Eyes. They are not lifted, nor do carry the wind abroad into the Air with the Senſes, whereby they would leſs diſcern thoſe corporal Affections.

98. *Why have ſome Medicines of one kind contrary force, as Experience doth teach, Maſtich doth expel, diſſolve, and alſo knit; Vinegar both cools and heals?*

Becauſe they are ſome ſmall inviſible bodies of them, not by confuſion, but by interpoſition; as Sand moiſtned doth clog together and ſeem to be but one body, tho' indeed there are many ſmall bodies in Sand. Since this is ſo, 'tis not abſurd that contrary qualities and virtues ſhould be hidden in Maſtich, and Nature hath given the Law to theſe bodies.

99. *Why do our privities ſwell when we hurt one of our Toes?*

Nature warding for thoſe things which belong to the body, haſtes to aſſiſt the part grieved; and becauſe ſhe hath the moſt profitable and nouriſhing of all the humours, 'tis requiſite when ſhe doth deſcend to the Toe with the blood, that thoſe veins be filled which are about the privy Members, called *Adnes* of the Greeks

Greeks, which are little round kernels. Therefore immoderate conſtipation doth cauſe inflammation and ſtanding up, and that Privy-member is called *Inguen*, borrowing its denomination, of the place itſelf.

100. *Why hath not Nature given Birds a Bladder, or a receptacle for Urine?*

Becauſe they did want much moiſture to give the matter for Feathers to grow, and that they conſume with the exerciſe of flying; neither do they piſs at all; and when they drink, they void very moiſt Dung.

101. *Why have Children Gravel breeding in their Bladder, and old Men in their Kidneys and Reins of the Kidneys?*

Becauſe Children have ſtreight paſſages in the Kidneys, and an earthy thick humour is thruſt with Violence by the Urine from the faſhion of the *Moon*, even to the bladder, which hath wide conduits or paſſages that give room for the Urine and Humour whereof Gravel is engendered to wax thick and ſeat itſelf, as the cuſtom of it is. In old Men it is the reverſe, or they have wide paſſages of the Reins, Back, and Kidneys, that the Urine may paſs away, and the earthy Humour congeal and ſink down; the colour of the Gravel ſhews the Humour whereof the *Stone* comes.

102. *Why, if the Stone do congeal and wax hard thro' heat (Children are hot, and by the ſame reaſon 'tis done in old Men. for there is not ſo much cold to be granted as there is in Ice or Snow, thro' which extream cold the Kidneys would periſh) yet we uſe not contrary things to diſſolve coldneſs, but light things, as Parſley, Fennel, and ſuch like?*

They ſay then it falleth out that by exuſtion and ſcorching, the Stones do crumble into Sand, as in earthen Veſſels, which when they were overheated or roaſted, they become Sand. And by this means it happens that ſmall Stones are voided together with

with Sand in making water. Sometimes cold drinks thruſt out the Stone, the Kidneys being ſtretched, and caſting it out by a greater laſk, and eaſing the belly of its burden. Beſides, it often happens that an immoderate heat of the Kidneys or Reins of the back (through which the Stone doth grow) is quenched with coldneſs.

103. *Why is the curing an Ulcer or Bile in the Kidneys or Bladders very hard?*

Becauſe the Urine, being ſharp, doth exulcerate the wound, which good and fit Medicaments cover and ſkin. Ulcers are harder to cure in the Bladder than in the Kidneys, becauſe Urine ſtays in the former, but runs away from the latter.

104. *What is the reaſon that in Bathing veſſels the hot water, when 'tis ſtirred, ſeems the hotter to us, almoſt burning our Bodies?*

Becauſe when we enter thoſe ſorts of Baths the Water itſelf doth ſuffer; that is, when the Water heats our bodies, 'tis made colder by us. We have learnt, that whatever works in generation or corruption, the ſame (without all doubt) doth ſuffer: The Water then being in ſome ſort cooled, doth not heat alike; and we being accuſtomed to it, do not feel the heat as we did in the beginning, becauſe it is diminiſhed. If then by ſtirring the Water more heat is added, which neither hath yet wrought nor ſuffered any thing of the body which is in it, that will ſeem very hot and ſcalding, in regard that it ſuffers by fomenting, and ſo by degrees looſes its heat, as the firſt did.

105. *How is it, if whatſoever be mov'd is the better for it, eſpecially in a hot air and place, yet when the air is beaten and ſtirred, it doth ſeem colder to us, and eſpecially in Summer, when the heat of the Sun is moſt violent?*

This ſeems a contradiction to the other, for hot Water did ſeem hotter to us by moving, and here the hot Air ſeems colder to us by moving. Therefore

'tis

'tis a common thing for what is moiſt and principal in any thing, either in quantity or quality, it overcomes and changes that which is leſs and weaker; and that which is ſtronger doth ſomewhat ſuffer again in doing. Wherefore the hot Water, when it is very hot, ſticking to the hot body, cools, and does not retain the ſame quality. The Air then which doth compaſs us about being hot in Summer, like the Water compaſſing our bodies, is ſomewhat heated by us, who are hot through the ſeaſon, it heats us as linnen garments do, the which being firſt cold, and then by our bodies made hot, heat us again: When we do then ſtir the Air, that Air which was before heated by us is driven away, and another not yet heated ſucceeds, and ſeems cold to us.

106. *Why do thoſe Sores which breed in the ball of the Eye ſeem white when they have left growing and are cold, and others do not ſeem ſuch as grow out of the ball?*

Becauſe through the ball of the Eye the ſight proceedeth, the which is bright and clear; therefore in the white of the Eye, when the wound doth make thick that part of the covering which is like a horn, the ſpirit of the ſight cannot iſſue out; hence it comes to paſs (much of it being got together) it makes the Wound light and clear, ſhewing it white; and becauſe of the thickneſs of the ſight the ſpirit can't go out, it cauſes blindneſs.

107. *Why do Chaff and Straw keep Water hot, and Snow cold, which are ſeemingly contraries?*

Becauſe the nature of Chaff wants a manifeſt quality, and is ſaid of ſome to be without quality; ſeeing therefore that of their own nature they can eaſily be mingled, and conſumed with that which they are annex'd unto, they eaſily alſo take the ſame nature unto them; and therefore being put unto hot things, they are eaſily hot, and do heat again, and keep hot; and contrary being made cold of the Snow, and making the Snow cold, do keep in its coldneſs. So

Wax

Wax and Oyl will eaſily be conſumed, and made one with another thing, and are alſo without quality, and do help the quality of that which is mingled with them, as being made one with them.

108. *Why do the Stars and Heaven ſeem cleareſt in the bright Winter times?*

Becauſe the Air, either which do compaſs us or that which is higheſt, is made thin, and purg'd with Winds and Showers of Rain, and by that means our Sight doth ſee both further and clearer. The like is manifeſtly ſeen in running Rivers; for ſuch things as are in them are far better ſeen than in the thick ſtanding Puddle-water, where either nothing is ſeen or elſe confuſedly.

109. *Why have we oftentimes a pain in making water?*

Becauſe that ſharp Choler iſſuing out, and pricking the Bladder of Urine, doth provoke and ſtir up the whole Body to eaſe the Part offended, and to expel the Humour moderately. This doth happen moſt of all unto Children, becauſe they have moſt Excrements, by reaſon their often filling.

110. *Wherefore are Griefs greater in the Night than in the Day?*

Becauſe the Mind being then idle and at reſt with itſelf, is neither buſied with the Sight nor Hearing, nor occupied with any other Senſe, and doth nothing at all, nor is urged to any external Action, and thereupon is much more touch'd with the feeling of any Trouble or Grief. It is very plain that the Mind doth leſs feel the Griefs of the Body when it is drawn abroad by external Work, ſeeing that in Sickneſs and other like Accidents, the Company or Familiarity of Friends, and Communication, and Tales telling, do make their Troubles and Griefs more light and tolerable. Men have marked, that Nature doth leaſt Work by Day, in digeſting of Meats, in altering of Humours, in making of Blood, in growing, and ſuch like Operations; but the Mind is then moſt occupied

in

in his Actions, as in the five Senſes, the motions of the parts of the Body, the imagination in Thought, in Memory; and contrary in the Night, then Nature worketh moſt, and the Mind leaſt.

111. *Why are not Children, eſpecially Infants, ſo eaſily ſhaken and put out of joint as Men?*

By reaſon of their ſoftneſs, and yielding to the Earth, they do diſſolve its hardneſs, that it can work no further: Men therefore having a hard Body, becauſe they do reſiſt the hardneſs of the Earth or Stone, they do encreaſe the vehemency of the blow, and force the Stones to work againſt themſelves, as being hard themſelves. And for the ſame reaſon a Sponge yielding, is not broken; but Glaſs, an earthen Pot, or any ſuch other hard Body is broken with a fall. And by this alſo we learn why a vehement blaſt of Wind doth overthrow an Oak, and not a Reed, becauſe that the Oak being hard, and ſtrong and great, doth reſiſt the Wind, and ſo makes its force more ſtrong; but the Reed being light, and ſoft and ſmall, yielding hither and thither to the Wind, doth break its force. So a Wreſtler ſtriving againſt his Companion, doth encreaſe his force; in yielding ſometimes and bowing with him, doth ſooner break his vehemency.

112. *Why do Infants, hearing their Nurſes ſing, ceaſe their crying, and ſleep preſently after?*

Becauſe that the ſubſtance of Muſick as being a Science (and all other Arts) are ingrafted naturally in the Mind, as heat is in the Fire. *Plato* doth ſay, our Minds do remember Sciences, and not learn them. And therefore the Mind hearing ſuch Song in that it doth remember, cauſeth the Infant to be quiet; and in that he taketh pleaſure, it doth draw on ſleep. For not being infected with the Company of the Body, he perceives thoſe Sciences very plainly; and being ſomewhat drowned in the body, falleth into ſome oblivion of them.

113.

113. *Why do Nurſes rock and move their Children when they would draw them to ſleep?*

To the end that the Humours being ſcattered by moving, may move the Brains; but thoſe of more Years cannot endure this.

114. *Why do ſome Drunkards ſee double?*

Becauſe the Muſcles of the Sight being more or leſs fill'd, and by the ſelf ſame means weak and feeble, do draw and wreſt one Eye upward, and the other downward, and by that means the beams do not look that way at once, but towards divers places and bodies; and therefore each of the Eyes uſing a private Office and Duty of Seeing, doth cauſe a double Sight.

115. *Why are Boys apt to change their Voices about 14 Years of Age?*

Becauſe that then Nature doth cauſe a great and ſudden change of Age: Experience proveth this to be true, for at that time we may ſee that Women Paps do grow great, to hold and gather Milk, and alſo thoſe places that are about the Hips, in which the young Fruit ſhould remain. Likewiſe Men Breaſts and Shoulders, which then bear great and heavy Burthens; Alſo their Stones in which their Seed may encreaſe and abide, and his privy Member, to ſet out the Seed with eaſe. Further, all the whole Body is made bigger and dilated, as the alteration and change of every part doth teſtifie, and the harſhneſs of the Voice and hoarſeneſs; for the rough Artery or Windpipe being made wide in the beginning, and the exteriour and outward part within unequal to the Throat, the Air going out at the rough unequal and uneven Pipe, doth become unequal and ſharp, and after a ſort hoarſe, like unto the Voice of a Goat, wherefore it has its Name *Bronchus*. The ſame doth happen to them into whoſe rough Artery and Diſtillation doth flow: It happens by reaſon of the drooping humidity that a light ſmall Skin filled unequally cauſes the uneven going forth

of the Spirit and Air. Understand that the Windpipe of Goats is such, by reason of the abundance of humidity. The like doth happen into all such as Nature hath given a rough Artery, as unto Cranes. After the year of fourteen they deliver off that Voice, because the Artery is made wider, and reacheth his natural evenness and quality.

116. *Why doth Oyl being drank, cause one to vomit, and especially yellow Choler?*

Because that seeing it is light and ascendeth upward, it provoketh the nutriment in the Stomach, and lifteth it up, and so the Stomach being grieved, summoneth the ejective virtue to vomit, and especially Choler, because that is light, and consisteth of subtile parts, and therefore it is the sooner carry'd upward, for when it is mingled with any moist thing, it runneth into the highest room.

117. *Why doth not Oyl mingle with moist things?*

Because that being pliant, soft, and constipate in it self, it cannot be divided into parts, and so cannot be mingled; neither if it be put on the Earth, can it enter into it.

118. *Why is Water and Oyl frozen in cold Weather, and Wine and Vinegar is not?*

Because that Oyl being without all quality, and fit to be compounded with any thing, is cold quickly, and so extreamly, that it is most cold: Water being cold of nature, doth easily freeze when it is made colder than its own nature. Wine being hot, and of subtile parts, is not so soon cold; but Vinegar being of most subtile parts, suffereth no freezing.

119. *Why do contrary things in quality, bring forth the same Effects?*

That which is moist is hardened and bound alike of Heat and of Cold: Snow and Liquor doth freeze with Cold; a Plaister, and Gravel in the Bladder, are made hot with Heat. That is so indeed, but by two divers Actions: The heat doth consume and eat the

abundance of moiſture; but the Cold ſtopping and ſhutting with its overmuch thickneſs doth ring out the filthy humidity; like as the Sponge wrung with the Hand doth caſt out the Water which it hath in the pores and ſmall paſſages.

120. *Why doth a ſhaking or quivering ſeize us oftentimes when any fearful matter doth chance, as a great noiſe or a crack made, the ſudden downfal of Water, or a great Tree?*

Becauſe that oftentimes the Humours being digeſted and conſumed with time, and made thin and weak, all the heat vehemently, ſuddenly, and ſharply fleeing into the inward parts of the Body, conſumeth the Humours which cauſeth the Diſeaſe. So Treacle hath its effect, and many ſuch like which are hot and dry, when they are taken after Concoction.

121. *Why do ſuch fall which do turn round, if they be not us'd to do it?*

Becauſe they do diſturb the animal Spirits which are in the Brain, and toſs them up and down together with the Humidities: they then be made leſs apt and fit to receive the ſenſible and motive power, and do not ſuffer any Action to go to the Muſcles and Sinews; whereby it falleth out, that the weight of the Body, as not being born up and ſupported by the Soul, is thrown on the Earth; and for the ſame cauſe they ſeek darkneſs, becauſe the Spirit of Seeing is diſturbed and troubled, and cannot work like the other Senſes. But this doth not happen unto ſuch as are accuſtomed to turn moderately, and by little and little Cuſtom doth breed this; for the Soul and Nature are not Strangers the one to the other, but in time are as it were reconciled; for that which is done by little and little, and without intermiſſion, is hidden from the ſame, and after that it hath often eſcaped, falleth not as a ſtrange thing to Nature, who was wont to receive it.

122. *Why do Steel glaſſes ſhine ſo clearly?*

Becauſe

Becauſe they are lin'd in the inſide with white Lead, whoſe Nature is ſhining, the which being put to the Glaſs which is alſo ſhining, doth ſhine much more; and caſting its Beams through the paſſages of the Glaſs, doth double that which is in the ſuperficial Parts of the Glaſs, and without the body of the Glaſs, and by that means the Glaſs is very ſhining and clear.

123. *Why do we ſee our ſelves in Glaſſes and clear Water?*

Becauſe the quality of the Sight paſſing into the bright bodies by reflection, doth return again by the beam of the Eyes, to the Image of him who look'd on it. That qualities do go forth and paſs from the Face, as it is not abſur'd, they do ſhew which remain near unto Trees, becauſe they are wont to look green. For the green quality of green Leaves paſſeth to the Face of itſelf: likewiſe going unto the running Water, doth make it ſhew green.

124. *Why do hard Dens, and hollow and high Places, ſend back the likeneſs and ſound of the Voice?*

Becauſe that in ſuch Places alſo by reflexion do return back the image of a ſound; for the Voice doth bear the Air, and the Air the Place, the which the more it is beaten, the more it doth bear, and therefore doth cauſe the more vehement ſound of the Voice: Moiſt places, and as it were ſoft, yielding to the ſtroke, and diſſolving it, give no ſound again, for according unto the quality and quantity of the Stroke, the quality and quantity of the Voice is given, which is called an *Eccho*. Some do idly Fable, that ſhe is a Goddeſs: ſome ſay that *Pan* was in love with her, which without doubt is falſe. He was ſome wiſe Man who did firſt deſire to ſearch out the cauſe of that Voice; and as they which love, and cannot enjoy their Love, are grieved, ſo in like manner was he very ſorry until he found out the ſolution of that cauſe; As *Endymion* alſo, who firſt found out the courſe of the Moon watching a nights, and obſerving

her courſe, and ſearching her motion, did ſleep in the Day-time; and therefore they do Fable that he was beloved of her, and that ſhe came to him when he was aſleep, becauſe ſhe did give to the Philoſopher the ſolution of the courſe of herſelf. They ſay alſo, that he was a Shepherd, becauſe that in the Deſart and high Places he did mark the courſe of the Moon. And they gave him alſo the Pipe, becauſe that the high Places are blown with Winds, or elſe becauſe he ſought out the conſonancy of Figures. *Prometheus* alſo being a wiſe Man, ſought the cauſe of the Star which is called *the Eagle in the Firmament*, his Nature and Place; and when he was, as it were, waſted with the Deſire of Learning, then at the laſt he reſted, when *Hercules* did reſolve unto him all Doubts with his Wiſdom.

125. *What is the reaſon that if you caſt a Stone into a ſtanding water which is on the outmoſt parts of the Earth, it makes many Circles; and not if the water be deep in the Earth?*

Becauſe that the Stone, with the vehemency of the caſt, doth purſue and follow the Water from every part of it, until the Stone come to the bottom; but if there be a very great vehemency in the throw, the Circle is the greater, the Stone going down unto the Earth, cauſes many Circles. For, firſt of all, it doth drive the overmoſt and ſuperficial parts of the Water into many parts, and ſo going down always to the bottom, again dividing the Water, it maketh another Circle, and this is done ſucceſſively, until the Stone reſteth: and becauſe the vehemency of the Stone is ſlackned ſtill as it goes down, of neceſſity the laſt Circle is leſſer than the firſt, becauſe that with the Stone, and alſo with the Blow, the Water is divided.

126. *Why do ſome think that Laughter proceeds from the Spleen, affirming, that it is not like that they laugh as much, whoſe Spleen is corrupted, as they whoſe Spleen is ſound, but ſay that ſuch are very ſad?*

Truly,

Truly, I think that the cauſe of Laughter is accidental, and not properly in the Spleen; for if it be ſound and perfect, it doth draw from the Liver melancholy Humours, whereof it proceedeth, that when the pure Blood, without any dregs, doth go both thro' the whole Body, and alſo in o the Brain, it doth delight both Nature and the Mind, and doth make Men merry like unto Wine, and bring them to a Quietneſs and Tranquillity, and ſo that of Laughter is moved.

127. *Why do not males bring forth young ones?*

Becauſe they proceed of a diverſe kind of Beaſts, and ſo then the mixtion of the Seed differing of quality and quantity, begetting a certain other thing beſides that which is firſt, doth mar and aboliſh the Nature of thoſe things which firſt were. As the mingling of White and Black, aboliſhing the colour of Excrements breedeth another colour which is Dark and Dun, which is none at all of the Extreams. Therefore the engendering quality is aboliſhed, and the aptneſs of receiving form.

128. *Why are ſuch as are Deaf by Nature Dumb?*

Becauſe they cannot ſpeak and expreſs that which they never heard. Some Phyſicians do ſay, that there is one knotting and uniting of Sinews belonging to the like diſpoſition. But ſuch as are Dumb by an Accident, are not Deaf at all; for then there ariſeth a Local Paſſion.

129. *Why are ſome ſtiff after Meat which are faſting?*

Becauſe they abound with Choler, and ſo do heap up a ſowre ſharp Humour. Therefore the parts of the Body being nouriſhed after Meat, drive away from them the Choler, of the Skin, and ſo that ſtiffneſs both ariſe, that is, Choler gnawing and biting thoſe parts, and ſtirring them up to purſue himſelf.

130. *Why do not Swine cry when they are carried with their Snouts downwards?*

Becauſe that above all other Beaſts, they bend more than other to the Earth. They delight in

filth, and that they ſeek, and therefore in the ſudden change of their Face they be as it were Strangers, and being amaz'd with ſo much light, do keep that ſilence. Some ſay the Wind-pipe doth cloſe together, by reaſon of the ſtraitneſs of it.

131. *Why are Swine delighted with Dirt?*

As the Phyſicians do ſay, they are naturally delighted with it, becauſe they have a great Liver, in which Deſire is; as *Ariſtotle* ſaith, the wideneſs of his Snout is the cauſe; for he hath Smelling which doth diſſolve itſelf, and as it were ſtrive with ſtench.

132. *Why doth itching ariſe when an Ulcer doth waxe whole, and Flegm ceaſe?*

Becauſe the part which is healed and made ſound doth purſue the Relicks of the Humours which remaineth there againſt Nature, and which was the cauſe of the Bile; and ſo going out through the Skin, and diſſolving itſelf, doth originally cauſe the Itch.

133. *Why are thoſe Diſeaſes and Accidents longeſt and moſt grievous, which do moleſt one Eye and not both?*

For two reaſons; firſt, becauſe a running fluxion is heap'd up at one Eye only; for whatſoever is divided into many, is weaker than when entire, and of a leſſer force. Secondly, becauſe when the whole Eye doth make any motion, it often obliges the ailing Eye to move too; and the help for any diſeaſed part conſiſts in quietude.

134. *How comes a Man to ſneeze oftner and more vehemently than a Beaſt?*

Becauſe he uſes more meats and drinks, and of more different ſorts, and that more than is requiſite; the which when he cannot digeſt as he would, he doth gather together much Air and Spirit, by reaſon of much humidity, the Spirits being the very ſubtile, aſcending into the Head, often forces a Man to void it, and ſo provokes ſneezing. The Noiſe cauſed thereby proceeds from a vehement Spirit or Breath paſſing through the Conduits of the

No

Noſtrils; as belching does by the Stomach, or farting by the Fundament, the Voice by the Throat, and a ſound by the Ears.

133. *How comes the Hair and Nails of dead People to grow?*

Becauſe the Fleſh rotting, withering, and falling away, that which was hidden about the root of the Hair doth now appear, and cauſes an imagination that the Hair doth grow. Some ſay it grows indeed, becauſe the dead Carcaſes are diſſolved in the beginning to many excrements and ſuperfluities, by reaſon of the putrifaction which comes to them: Theſe going out at the uppermoſt parts of the body, by ſome paſſages and pores, do encreaſe the growth of the Hair.

136. *Why have Children, as well as grown Perſons, white Spots in the Nails of their Fingers, rather than in their Feet?*

Becauſe they are bred of Flegm, and Children abound with flegm more than grown Perſons, as being fleſhy, and great eaters. And the Feet, by reaſon of walking and motion, diſperſe ſuperfluities more than the Hands; and therefore thoſe ſpots do not appear in the Nails of the Feet.

137. *Why don't the Hair of the Feet preſently grow grey?*

For the ſame reaſon, becauſe that thro' great motion they diſperſe and diſſolve the ſuperfluous Flegm that breeds greyneſs: The Hair of the Secrets does grow grey very late, becauſe of the heat of that place, and becauſe that in carnal Copulation it does diſſolve the Flegm alſo.

138. *Why do many Beaſts wag their Tails when they ſee their Friends, and a Lion and a Bull beat their Sides when they are angry?*

Becauſe they have the marrow of their Back reaching to the Tail, which hath the force of motion in it; the Imagination acknowledging that which is known to them as it were with a Hand (as happens

in

in Men) doth force them to move their Tail. This doth manifeſtly ſhew ſome ſecret force to be within them, which doth acknowledge that which they ought. In the Anger of Lions and Bulls, Nature doth conſent to the mind, and cauſeth it to be greatly moved, as Men do ſometimes when they are angry, beating their Hands on other parts: When the mind cannot be revenged on that which doth hurt, it preſently ſeeks out ſome other ſolace, and cures the malady with a ſtroke or blow.

139 *Why if you put hot burnt Barley upon a Horſe's Sore, is the Hair which grows upon the Sore not white but like the other Hair?*

Becauſe it hath the force of expelling, and doth wipe away and diſſolve the Excrements of flegm, as likewiſe all unprofitable matter that is gathered together thro' the weakneſs of the parts, or crudity of the ſore.

140. *Why doth hair never grow on an Ulcer or a Bile?*

The reaſon is, a Man hath a thick Skin, as is ſeen by the ſoftneſs of his Hair; and ſince the Scar is thicker than the Skin itſelf, it ſtops the paſſages from whence the Hair ſhould grow. Horſes have thinner Skins, as is plain by the thick Hair, therefore all paſſages are not ſtopt in their wounds and ſores; and after that the Excrements which were gather'd together have broke a paſſage thro' thoſe ſmall pores, the Hair doth grow.

141. *What is the reaſon that ſuch as are bitten with a Snake, if they are thirſty, they quench it by drinking of Treacle, which is hot and dry?*

I ſay then, it doth not quench Thirſt ſolely by its own quality, but by ſome mutual ſympathy and conſent, and natural reaſon: It is a kind of Counter-Poiſon, and a Preſervative too, being compos'd of divers ſorts of Herbs that have ſome kind of agreement with all the parts of the body, as *Dictamnum*, *Dittanger*, or *Ginger*, hath a proportianable conſervative

ative of the Heart; *Agrimony* or *Liverwort* with
e Liver, *Stonewort* or *Finger-fern* with the Spleen,
*Parſly* with the mouth of the Belly, *Hyſſop* with the
Lungs, *Elicampane* with the Reins of the Back, *Rue*
with the Neck, *Bitterwort* with the Brain, and *Siler*
*Montanum* with the Bladder. Every one of theſe,
drawn as 'twere with the ſweetneſs of Honey, doth
draw that which is beſt for his ſafety; among all of
theſe the blood of ſome Vipers is mingled, which
hath a certain natural diſaffection which we call *An-*
*tipariam*, a contrary of all natural Qualities, againſt
every venomous Beaſt and corruptible Creature. Theſe
being diſtributed into every part, they ſuffer nothing
to work that Effect which doth threaten Corruption;
for they do reſiſt like lawful Soldiers, who have taken
Arms for the defence of their Country.

142. *Why is Fortune painted with a double Forehead,*
*one ſide bald, and the other hairy?*

The baldneſs ſignifies adverſity, and hairineſs pro-
ſperity, which we enjoy when it pleaſes her.

143. *Why have ſome commended Flattery?*

Becauſe Flattery ſetteth forth before our Eyes what
we ought to be, tho' not that we be.

144. *Wherefore ſhould Virtue be painted girded?*

To ſhew that virtuous Men ſhould not be ſlothful,
but diligent, and always in Action.

145. *Why did the Ancients ſay 'twas better to fall into*
*the hands of a Raven than a Flatterer?*

Becauſe Ravens don't eat us till we be dead, but
Flatterers devour us alive.

146. *Why have cholerick Men Beards before others?*

Becauſe they are hot, and their pores large and
wide.

147. *How comes it that ſuch as have the Hickup do*
*eaſe themſelves by holding their Breath?*

The Breath retain'd doth heat the interiour parts
of the Body, and the Hickup proceeds from nothing
but cold.

148. *How*

148. *How comes it that old Men remember well that which they have ſeen and done in their Youth, and forget ſuch things as they ſee and do in their Age?*

Things learnt in Youth have taken root and habitude in the Perſon, but thoſe learnt in Age are forgotten, becauſe the Senſes are much weakened in them.

149. *What kind of Covetouſneſs is beſt?*

That of Time, when 'tis employ'd as it ought to be.

150. *Why is our Life compar'd to a Stage Play?*

Becauſe the diſhoneſt do occupy the place of the honeſt, and the worſt ſort the room of the good.

151. *Why do Dolphins, when they appear above the Water, denote ſome Storm or Tempeſt approaching?*

Becauſe that at the beginning of the Tempeſt there do ariſe from the bottom of the Sea certain hot Exhalations and Vapours which heat the Dolphins, cauſing 'em to riſe up and ſeek for cold.

152. *How comes things more quiet in the Night than in the Day?*

The motion of the Air, and the coldneſs of the Night, is the cauſe thereof, which coldneſs continues and hinders the motions.

153. *How came the* Romans *to call* Fabius Maximus *the Target of the People,* and Marcellus *the Sword?*

Becauſe the one adapted himſelf to the ſervice of the Common-wealth, and the other was very eager to revenge the Injuries of his Country, and yet they were in the Senate join'd together, becauſe the gravity of the one would moderate the courage and boldneſs of the other.

154. *Why does the ſhining of the Moon hurt the Head?*

Becauſe it moves the Humours of the Brain, and cannot afterwards reſolve them.

155. *If Water doth not nouriſh, why do Men drink it?*

Water

Water cauſes the Nutriment to ſpread through the Body.

156. *Why is Sneezing good?*

It purgeth the Brain, as the Milk is purged by the Cough.

157. *What is the Seat of the Affections of the Body?*

Joy dwelleth in the Spleen, Anger in the Gall, Fear in the heart, and Lechery in the Liver.

158. *Why is hot Water lighter than cold?*

Becauſe boiling Water hath leſs ventoſity, and is more light and ſubtle, the earthy and heavy ſubſtance, being ſeparated from it.

159. *How comes Marſh and Pond-water evil?*

By reaſon they are flegmatick, and do corrupt in Summer time; the fineſs of Water is turned into Vapours, and the earthineſs doth remain.

160. *Why be ſtudious and learned Men ſooneſt bald?*

It proceeds from a weakneſs of the Spirits, or becauſe want of digeſtion cauſes Phlegm to abound in them.

161. *Why doth too much watching make the Brain feeble?*

Becauſe it encreaſes Choler, which dries and extenuates the body.

162. *How comes Steel-glaſſes better for the Sight than others?*

Steel is hard, and doth preſent unto us more ſubſtantially the Air that receives the Light.

163. *How doth Love ſhew its greateſt force, by making the fool become wiſe, or the wiſe become a fool?*

In attributing Wiſdom to him that hath it not; for 'tis harder to build than to pull down, and ordinary Love and Folly are but an alteration of the Mind.

164. *How comes too much Labour bad for the Sight?*

Becauſe it dries the blood too much.

165. *Why is Goats-milk counted beſt for the Stomach?*

Be-

Becauſe 'tis thick, not ſlimy, and they feed upon boughs and wood rather than graſs.

166. *Why do Grief or Vexation bring grey Hairs?*

Becauſe it dries, and Age is nothing elſe.

167. *How comes he the moſt merry that hath the thickeſt Blood?*

The Blood which is fat and thick makes the Spirits firm and conſtant, wherein conſiſts the force of all Creatures.

168. *In your Opinion, which is hardeſt to obtain the Love of a Perſon, or to keep it when obtain'd?*

To keep it, by reaſon of the Inconſtancy of Man, who is quickly angry, and ſoon weary of a thing hard to be got, and ſlippery to keep.

169. *Why do Serpents ſhun the Herb Rue?*

Becauſe they are cold, dry, and full of Sinews, but the Herb Rue is of a contrary nature.

170. *How comes a Capon better to eat than a Cock?*

The Capon loſes not its moiſture, becauſe he does not tread the Hens, and therefore is better.

171. *Why do we ſmell a thing leſs in the Winter than in the Summer?*

Becauſe the Air is thick, and leſs moveable.

172. *How comes hair to burn ſo quickly as it does?*

Becauſe the Hair is dry and cold.

173. *Why is Love compared to a Labyrinth?*

Becauſe the entry and coming in is eaſy, and the going out impoſſible, or very hard.

FINIS.